

THE
CHRISTIAN OBSERVER.

[FROM THE LONDON EDITION.]

No. 180.]

DECEMBER, 1816.

[No. 12. Vol. XV.]

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE INTERMEDIATE STATE.

LUKE XVI. 19—31.

THE religion of Christ eminently adapts itself to the various and almost infinitely diversified complexions of the human mind. Some minds dwell only on the vast and sublime generalities of truth: others love to descend with minute particularity into its details. Some seize upon great and leading events, from which they are content to draw certain obvious and necessary practical deductions; whilst others feed with curious nicety on lesser circumstances, and fill up to their imagination the general outline with every possible variety of feature and figure.

That Christianity is suited to both these classes of mind, might appear, even were there no other proof of it, from the question to which it gives birth respecting an intermediate state of human existence, between the respective events of our natural dissolution and the general judgment. That multitudes have passed from time into eternity themselves, or witnessed the passage of others, without stirring this question at all, is most clear. To many, perhaps the majority of mankind, it is sufficient to preach, "That it is appointed unto men once to die, and after that the judgment." Nor to such persons will the comparatively less important alternative of conscious existence in joy and pain, or of absolute insensibility, for the short intervening period, wear any magnitude at all, when seen in connection with the

known eternity of life and being which is undoubtly to succeed.

If, however, to minds of this structure, the sacred language speaks plainly and intelligibly enough the all-important and fundamental doctrine of the general resurrection, it does not wholly confine itself to this style. It occasionally meets the innocent curiosity of the more inquiring, by additional intimations with respect to our future state: and having in a former essay* spoken at large on the first great event in the Christian's prospects, viz. his death, it may not be deemed wholly superfluous to consider, in the present, the second point in futurity on which revelation teaches, or at least permits, us to rest; namely, the state of the soul immediately after death.

It has been, indeed, a question with some, whether Scripture at all intended to enter upon this subject; or whether the subsistence of the soul, apart from the body, may not be thought a subject beyond the comprehension of beings at present certainly compounded of body and soul. In truth, the separate existence of a part only of a certain being as man, during the extinction of the other part, may be thought a circumstance without analogy in the history of any being whatsoever, create or increate. But to this it may be replied, that the existence of spirit at all affords all the analogy we desire. For this proves to us most clearly, that the soul of man, if a spirit, may certainly exist without a body, since there are spirits which do so. And, if our only

* No. for Aug. p. 501.

difficulty is the mode of the soul's separate existence *after* it had been united to a body, we may rebut that difficulty by another, and ask. Can we conceive the mode of *any* spiritual existence? If not, why scruple about the mode under one circumstance rather than another;—*after* connection with a body, rather than *without* any such connection; which last we understand to be the condition of the angelic order?

Indeed, the difficulty seems rather to lie in accounting at any time for the union of spirit and body, of the "*divinæ particula auræ*" with this mass of low, sordid, and feculent matter with which it is invested. That organs like those of the body, so weak and frail, and subject to decay, should be absolutely necessary to convey perceptions to an immortal and sentient substance like the soul, seems to be wholly inconceivable. And our readiest notion is, beyond a doubt, the absolute independence of the active on the passive substance, as much as our own individual existence is independent of the instrument we happen to use, or the garment in which we are clothed. At least, of the two hypotheses here alluded to, that which maintains no *necessary* connection between the body and the soul may be most easily proved the more probable, the more safe, the more profitable, and, on the whole, the most agreeable to the tenor of divine revelation.

As to its *probability*, in addition to what has been said already, all nature, as well as revelation, teaches us, that the actings of matter and spirit are wholly independent of each other. The tree lives without the presence of any sentient substance; the animal breathes, without a rational soul, at least at all resembling our own: and, on the other hand, the angelic order, and the first uncreated substance of all, act without any necessary intervention of bodily matter. And in beings compounded like ourselves, we know by experience that the opera-

tions of the animal frame are always involuntarily carried on, and may be perfectly performed, during the total suspension of the rational energies; as it happens to us every night we lie down to sleep. Can we, therefore, but suppose, that a similar suspension of the bodily energies may still be consistent with the full exercise of the intellectual faculties? As sleep is the rest of the soul, may not death, in like manner, be but the rest of the body? And is it not probable at least, that as during the suspension of intellect in sleep the blood circulates, the lungs respire, the digestive organs do their work, and all the infinite variety of animal secretions are carried forward; so also, during the rest and suspension of animal action in the grave, the soul may continue as before to think, to reason, and to feel; to rejoice or to grieve, to hope or to fear, to love or to hate?

That such an opinion is far more *safe*, and, if not unencumbered with some difficulties, is attended with far less mischievous consequences than the opposite one, might be easily shewn. In fact, the whole train of errors conceived in the fertile brain of the Materialists, might be found connected with the contrary opinion. If the soul sleeps with the body, the fact is only explicable by its being a part of the body; and this speedily reduces it to a mere attribute or accident of the body. From this it follows, that matter is capable, as such, of all the operations of mind; and thence, that nothing else but matter *is* capable of them. This reduces all the substances, all the existences in the universe to mere matter; a position which lands us at last on the dreary confines of Atheism itself. If the worst of these consequences be avoided by considering the soul as a substance distinct from the body, but in a state of insensibility and inaction without it, such an hypothesis, we venture to say, is more arbitrary, more unfounded in fact and experience, more inconceivable, and incumbered with

more difficulties, than any before stated. Nor, after all, does it obviate one of the chief inconveniences of viewing a future state through the long vista of an intermediate sleep; namely, the tendency of delay in the judgments of God to weaken their force on the minds of men, and even, it might be said, to awaken a doubt as to the very identity of the person hereafter to be revived with him who now sleeps in the dust of death. It was said, we believe, by some sceptic, "What matters to me the punishment or the reward which will be allotted hereafter to some other being that will reappear, in my name, perhaps, but with new feelings and properties, at a distant period of time, and in another state of existence of which I can at present form no idea?" It must be allowed that, of two opinions, that which gives the least countenance to such a suggestion is the safest; and such, we cannot hesitate to say, is that which maintains the notion of a continued and uninterrupted state of conscious existence up to the period of final judgment.

By the same rule, that it is the safest, it is also the most *profitable* opinion. It brings the future retribution of the righteous and the wicked nearer to the scene of their respective trials. It more clearly fixes on the mind the immutability of the Divine sentence, by dating the execution of it, in some measure, from the very hour of death. It yields a richer source of comfort to the bleeding hearts of surviving relatives, by representing to them the *present* happiness of those that are gone before. It teaches the Christian to resign his own life with greater readiness and composure. Length of days, under this view, appears to him only as the delay, in part, of the immediate fulfilment of his hopes: he "casts no longing, lingering, look behind," nor regrets the exchange of a lesser, for a greater, good—the cares of this low world of sorrow, darkness, and doubt, for the

Brighter scenes he seeks above,
In the realms of truth and love.

If, in answer to the above suggestions, some weight be claimed for that opinion which brings together the two points of death and judgment by annihilating the intervening space in a profound unconscious sleep, this view, it may be replied, may then be adopted, when it shall be proved that Scripture points at all in that direction. The writer of this paper thinks the contrary, and suggests the following remarks on that head:—

Many direct passages, literally interpreted, nay, interpreted without manifest force to the whole tenor of the text, will admit but of this one construction. The remarkable parable, if parable it can be called, referred to at the head of the present article, ranges closely under this description. It needs no comment. The poor man "dies, and is carried by angels into Abraham's bosom."—"The rich man also dies, and is *buried*, and in hell lifts up his eyes, being in torments." The brethren of the latter are described as yet alive, and in a state of trial; and he desires to admonish them, "lest they also *come* into this place of torment." The promise of our Lord to the thief on the cross is too well known, as bearing on this point, to need more than the mention of it: "*To-day* shalt thou be with me in paradise." Amongst others of the same sort in the apostolical writings, might be selected the wish of St. Paul, to be "absent from the body, that he may be present with the Lord." To which may be added, from the Revelation of St. John, the fervent supplications "under the altar, of the souls of them that were slain for the word of Godsaying, How long, O Lord,.....dost thou not avenge our blood on them that *dwell on the earth*?" As a selection only is here intended, it may be sufficient to refer to one passage in the Old Testament, speaking in its literal meaning the same language: "Then shall the dust return to the

earth as it was ; and the spirit shall return unto God who gave it."

Not wishing to introduce any thing controversial into this slight sketch, it will be unnecessary to refer to those uncertain or abstruse passages of Scripture which may be used, perhaps, to either purpose, according to the will of the reader.

Some few passages may be, indeed, thought worthy of notice, which appear to look a contrary way from the opinion here maintained. And perhaps none more so than those expressions, in the Old Testament, which contain the lamentations of the several writers at the near approach of death, and seem to overhang the night of the grave with the tenfold horrors of silence and oblivion, if not of absolute annihilation. "The grave cannot praise thee," says "the writing of Hezekiah, after he had been sick ;" "death cannot celebrate thee: they that go down to the pit cannot hope for thy truth." Similar expressions occur in the Psalms, and in other parts of the *Old Testament*, but in no instance in the *New*. In the latter case, all is light, and hope, and joy ; and "life and immortality are in every sense brought to light by the Gospel." The reason for this difference must be sought in the difference of the dispensations themselves: the one might be truly denominated "the ministration of death," as the other "of life." The revelation to the Jews was unquestionably partial: temporal blessings were made the type of spiritual ones, and a long life on earth prefigured the crown of eternal life that fadeth not away. Hence the event of death became proportionably gloomy. It was also figurative: it seemed the fulfilment of the curse in all its terrors, and, equally with other events, awaited the explanations of a better interpreter. But, perhaps, any argument derived from hence against the intermediate consciousness of unbodied spirits, would

be scarcely less conclusive against the doctrine of the resurrection itself. This also was most obscurely revealed. We know that the very fact of the revelation has been disputed. Nor can it fail of being remarked, that in the memorable passage in which our Lord demonstrates to the Sadducees, out of their own Scriptures, the certainty of the resurrection, he applies a passage equally, if not more, in point to an intermediate state of existence. "I am the God of Abraham, the God of Isaac, the God of Jacob: God is not the God of the *dead*, but of the *living*." As many of the arguments in favour of this opinion are necessarily omitted in the present short sketch, so the reader must dispense with any further enumeration of objections. These last will be found, with appropriate answers to each, prefixed to Dr. Watts's interesting little treatise on "The World to come."

Some little view will now be attempted of the nature of the intermediate state, both as considered in itself, and as distinguished from that final condition to which we look forward "in trembling hope" at the general resurrection.

As distinguished from our still future lot, and the final consummation of all things, the intermediate state, whether of joy or pain, is evidently one of imperfection. The separation of body and soul can, with difficulty, be supposed, in creatures naturally susceptible of their union, without some difference, and perhaps defect, in the order of perception, and of conscious impression. What impressions are made upon the dead unconscious matter of which the body was composed, when it lies decaying in the grave, we sufficiently know. But we shall do well to confess our ignorance as to the impressions made on the conscious and imperishable, perhaps indivisible substance of the separate spirit. This only we can conceive,

that the exact order of perception and of rational sensibility, as once experienced by human beings, can perhaps only be fully regained by them, when they shall be found in the same mixed and compounded form of body and soul in which they now are.

The place, if such a term is applicable to this subject, of our separate abode appears to be different from that of our final residence. But be it so. Let the paradise which our Saviour opened to the thief on the cross be different from that "in the midst of which" grows "the tree of life," for the refreshment of "the nations of them that are saved;" let the temporary abode "in Abraham's bosom" be remote from that in which we "shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God;" yet we are assured, that under such guidance, the intermediate passage can have but one exit; and the promise is firm, "To him that overcometh will I give to sit with me on my throne, even as I overcame and am set down with my Father on his throne."

This difference of locality may also lead us to suppose a further difference in the two states, with respect to the immediate and beatific vision of God. That the Spirit immediately returns to God who gave it; and that, in a certain sense, to depart from the body is to be with Christ, we have the warrant of Scripture for asserting. But we have likewise strong intimations that the immediate vision of God in glory, of God "as he is," will be accompanied with such a transforming efficacy, as by no means suits with the idea of an unbodied and imperfect state of existence. Accordingly the more specific promises of this full and consummate manifestation of the Deity are usually accompanied with some hints of the final resurrection. "I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." "It doth

not yet appear what we shall be; but we know, that when He shall appear, we shall be like him, for we shall see him as he is."

If these intimations are fully sufficient to keep alive in our minds the most awful and glowing anticipations of "that day, and that hour, of which knoweth no man; no, nor the angels in heaven, but the Father only:" no less may they help us also to form some positive ideas of what the intermediate state, considered in itself, may be expected to embrace.

1. It may be expected to embrace, first, a state of *rest*. To those "who die in the Lord," and to such the present reflections are particularly directed, the blessing is most largely and pointedly given—"they rest from their labours." With them, the toil, "the heat and burden of the day" is overpast, and "the night is come when no man can work." Repose seems to be inseparable from our ideas of *the grave*. And in connection with the intermediate state, we cannot fail of being reminded of that exquisitely beautiful and most peculiarly soothing delineation of the abode of rest in the book of Job: "Now should I have lain still and been quiet: I should have slept: then had I been at rest." There the wicked cease from troubling, and there the weary are at rest. There the prisoners rest together: they hear not the voice of the oppressor."

2. It will also be a state of *remembrance*.—That intelligent and conscious principle which, in its wonted habits, "looks before and behind," will doubtless resume its characteristic energy, in its unbodied condition, and possibly with a vividness of recollection of which we can now form no conception. The traveller, recurring in imagination to past scenes of interest; the warrior fighting over again his battles; the emancipated prisoner reflecting on the circumstances of his prison-house; are all faint images, perhaps, of the

inevitable recurrence of the now released and resting soul to the transactions of its late sojourn in the body. These recollections, it is true, cannot but materially affect the nature of its existing repose. The aggregate of life now past ; its unnumbered and minute details ; its pervading and influential principle, now known to have given a character to each individual action on which eternity depends, will all, doubtless, as they glance in rapid succession through the mind, tinge the solemn retrospect with most appropriate hues. To the Christian, the humble diffident Christian, how consoling such a retrospect ! The reverse can only be described in the appalling language of the great poet :—

Conscience now wakes despair
That slumbered ; wakes the bitter memory
Of what he was, what is, and what must be
worse

3. The state here spoken of will be one likewise of *anticipation*—The past will never arise but in connection with the future. No doubts can any longer remain as to those final and interminable results which the word of God, his Spirit, and its vicegerent within the breast, had united to impress upon our minds in the pre-existent state. The nearer intercourse of infinite with finite spirit, will mutually, as well as most intelligibly, communicate the disposition of each towards the other. The smiles of God upon the soul will be sensibly felt ; so also will be his frowns. In the conscious sense of that “favour in which is life,” the pledge will unquestionably be recognised of the eternal bliss which it has prepared for us : and what will be the condition of those who do not bear the heavenly guest within them ! “The certain fearful looking for of judgment and fiery indignation which is to devour the adversary,” will be in that proportion terrible, as the prospects of “the just,” in part “made

perfect,” will be exalted and transporting. Absorbed in hopes vivid beyond all power of description, these “shall enter into peace ; they shall rest in their beds ; each one walking in his uprightness.” Some view may be already vouchsafed to them of the depths of the Divine councils, working silently towards their grand completion. And if impatience of the delay should ever draw from such, in reality as in vision, the animated question, “How long, O Lord, holy and true...?” the answer will be vouchsafed, that they should rest yet for a little season, until their fellow-servants.....should be fulfilled. “White robes will be given to every one of them ;” and the universal chorus doubtless will arise, as well from the church expectant as from the church still militant on earth ; “Even so ; come, Lord Jesus, come quickly.”

4. One more characteristic may be mentioned of such a state ; namely, the continued and perhaps fuller exercise of those passions and affections which have mainly swayed the soul in the former scene of existence. It is impossible not to see, in every page of Scripture, the necessity of a fitness for the heavenly state which is to be attained in the present life ;—that fitness which consists in the subjugation of the passions to reason, of sense to faith, of the fleshly to the spiritual principle, and which is all summed up in the one expressive term of “holiness, without which no man shall see the Lord.” This state of the mind and feelings then, or whatever other state may have accrued from the neglect of it, cannot but accompany us into that first unseen abode. The furniture of the soul, acquired through a long probationary existence, may be then supposed immoveably fixed upon it. On the one hand, we see that “clean linen which is the righteousness of saints ;” on the other hand, a garment of shame, too narrow for co-

vering, or rather to be compared to the poisoned robe sent to the fabled hero of old, clinging inseparably to his miserable body, and "eating his flesh as it were fire." The sensations of a soul entirely and judicially given up to the corroding influence of "pale ire, envy, and despair," stung with ambition or other insatiate desires, to which even the accustomed food is now wholly wanting, can scarcely find a sufficient parallel in our present experience. "Within him hell he brings, and round about him." How striking the contrast, how "deep the gulph" between this and the happy lot of a soul renewed and sanctified! "Desires composed, affections ever even:" that heavenly calm, which had beamed on the Christian's earthly lot, the calm of patience, of devout resignation to the will of God, of steadfast resolutions in his service, of meek forbearance, tender sympathy, and an expansive charity will doubtless accompany him beyond the first horizon of his hopes. It will alike tranquillize the terrors of the passage itself, and brighten his intermediate abode. It will ascend with him into future and more exalted climes: and when he shall be once more invested with a body, made glorious like that of the eternal Son of God, the same immortal principle shall again beam forth, give a lustre to his new condition, and shine like the stars in the firmament for ever and ever.

One or two observations shall conclude these imperfect hints. Some apology, perhaps, for their imperfection may be found in the subject itself. If it be objected that many points, connected with our being in a future state, are here omitted—particularly, for instance, the mode of our communication with God, with Christ, or with one another; for that we shall in some manner recognise each other, even in the intermediate state, appears from the

circumstance of Lazarus in Abraham's bosom being distinctly viewed by the rich man in torment;—still the answer may be suggested, that the intermediate state is evidently designed in Scripture to be wrapped in a certain degree of obscurity; and that it may serve better the great ends of the Divine revelation to have annexed its own clearer and fuller delineations, whether of future bliss or future woe, rather to the grand and final consummation of all things, than to any supposed prior state of existence. Many of our ideas of this previous state must, after all, be said to stand on supposititious grounds, and only probable deductions from scriptural principles. Let our deductions, then, be made with prudent reserve and becoming modesty. Let the benefit accruing from them be diligently sought; but nothing more attempted either to gratify curiosity or inflame the imagination, lest we be found wise above what is written, or lest we fail of "walking warily in these dangerous days" of human pride and presumptuous speculation. The view which has been feebly attempted in the foregoing pages, may possibly afford an appropriate boundary to our hopes, between the darkness of this lower world, and the full blaze of the heavenly meridian. And with regard to its practical effect, it is hoped an additional motive may be presented to the mind for stirring itself up to vigorous resolution, and the diligent cultivation of such principles as may out-last the wreck of the animal frame, and restore the soul to all its native energy, and proper purity and perfection.

Let it not be understood that any sentiment is here insinuated derogatory to the pure and spotless righteousness of Jesus Christ, so necessary to the soul in order to its justification before God, though the subject has led rather to a description of its inherent and personal sanctification. The condition of the soul, with res-

pect to its justification and sanctification, we know, in fact, to be truly but one, though separated according to our necessarily finite and detached consideration of all objects; yet, viewed by the Divine Mind, and according to the reality of things, these several gifts cannot but exist together in the renewed soul. And in the scriptural economy of Redemption, we cannot look upon that state of spiritual perfection, which the intermediate state of the righteous seems to suppose, but as in connection with that state of acceptance before God necessary to such an effectual participation of his grace.

On the other hand, nothing can more strongly enforce the necessity of a personal holiness, and a real transformation of the soul into the image and likeness of God, than the consideration of its intermediate and unbodied existence. Separated from a body of sin and death, which had too often "weighed down the mind that museth on many things," let us for a time view the soul as acting now in its naked and individual capacity. Let us consider those passions, affections, desires, hopes, fears, of which it is now susceptible, and then, bringing our eye backward again to its still earthly and corporeal state, we shall see the exact transformation, the "renewal," which must have previously taken place "in the spirit of our minds." Whatever of appetite or of passion may be supposed possible in the spiritual substance of the unrenewed soul during its separation from the body, must, of course, in the renewed soul, have been subdued before-hand.—Whatever pure affections, or sublime emotions, may then be enjoyed, must, in like manner, have been attained during this earthly and probationary passage. The body, as an instrument, will be laid aside; but the soul, which once wielded that wonderful machine, will remain still what it was; and no transforming efficacy, that we are acquainted with,

will cause those tempers or desires to moulder away in the tomb which had not been subdued and mortified on this side of it. The contemplation is fearfully interesting. Let us close it here, and revert, in conclusion, to those happy instances, each within the sphere of our own recollection, where the power of Divine grace had been made manifest in a timely subjugation of the corruptions of our fallen nature; where, as far as human frailty may presume to judge, the preliminary triumph has been effected, and the very "thoughts brought into captivity to the obedience of Christ."

To one, whose loss has been instrumental in leading the mind of the writer to the present contemplations, it is desired to erect a slender monument of praise on the present occasion, which may be thought the less partial, as her name, and her relation to the writer, are carefully suppressed. A spirit she possessed, which, to the minds of all acquainted with its excellent qualities, presented the full idea of a soul prepared to take its flight into the happiest regions of the intermediate state. Formed by nature to please, and pointed out by circumstances for the higher circles of polished society, she tasted but for a short moment of the pleasures and the flatteries of a deceitful world, before she found them vain, and formed, through grace, a wiser resolution. In the midst of life and gayety, without quarrelling with the world, she forsook it. She retired into the bosom of her family; and, with a mind that seemed to make no painful sacrifice, firmly and openly gave herself and her youthful progeny, not large, unto the Lord. She became, from that time, a studious reader, a faithful lover, of the sacred Scriptures. Those lights shone most brilliantly to her eye which illustrated most clearly the Divine page. And, from a few living instructors, who would cheerfully have caught her un-

affected and simple ardour for Divine truth, she rejoiced silently to draw the rich results of a matured judgment on scriptural views. Capable, herself, of exercising a most judicious discrimination between different, and sometimes, alas ! conflicting opinions, in circles where the voice of conflict should never be heard ; she chose, on all occasions, that middle line of doctrine, which gave free exercise to the best, and excluded the worst or the most questionable, affections of the human heart. Her in-born taste and love for the genuine simplicity of nature, became happily sanctified, and was consecrated to the cause of true Christianity. She had a most quick discernment between the effusions of legitimate and spurious zeal ; and much she feared the love of self, couched beneath a mistaken profession of love for the Saviour. Genuine love for the Saviour was hers to a very full extent : not, indeed, merely as the transient burst of devotional excitement, but as the settled and predominant disposition and habit of her soul ; not as the fitful gust of the noisy and impetuous storm, so much as the polar star, lofty and silent, which directed every movement in her course. The outward expression was by no means wanting. Zeal for the Redeemer's kingdom was evident in every view which her penetrating mind took of passing events, and occupied the hours of her most delighted converse. It was the remark of one, who for many years had frequent intercourse with her of a religious and charitable nature—and none were ever more welcome than those who came on such errands—that he never conversed with her half an hour in his life, without the mention of the Saviour's name accompanied with a silent tear of gratitude and veneration. Her social and domestic intercourse bore evident marks of the principle of grace which guided her in every transaction, through the medium of

Christ. *Observ.* No. 180.

an ever-wakeful and enlightened conscience. Liberal, to the utmost of her money, her time, and her thoughts, where good was to be done, she was ever attentive to the wants of those around her, rather than her own : an attention, which extended indeed to the least as well as the greatest concerns ; which made her the object of affectionate admiration to the comparatively small sphere in which her retiring disposition loved to move ; but which rendered her fatally unmindful of her own lower personal concerns, till disease had made imperceptible but irrecoverable advances on her too frail tenement of clay. Silently she watched the growing symptoms of her own debilitated frame ; and, with a patience that almost concealed her real situation from others, adopted at length such remedies as her friends rather than herself had been urgent to apply. Though in the midst of abundance, and surrounded with an affectionate family circle, she had long appeared to feel an indifference to every earthly consideration that terminated in herself ; and her only desire of life itself, if desire it could be called, seemed to arise from the tenderest sympathy with those whom she might leave to regret her loss. Her natural vivacity, which was great, but ever gracefully regulated, remained with her even through her last distressing illness : and some quickness of feeling, which her just sense of propriety and love of truth occasionally induced, never seemed to shape itself into a single murmur, or one repining thought, during the whole course of a most tedious and painful medical process. She literally seemed neither "to live for herself, nor die for herself." A calm and placid smile animated her countenance to the very last moment : and this was more particularly observed in the presence of any person whose feelings might have been wounded by a sight of her increasing and mortal pains. In a peaceful and

profound slumber, partly indeed the effect of a well-timed anodyne, she breathed away her soul, having once awoke just sufficiently to express the tranquillity of her feelings: and neither the day before, nor even at night, had she omitted the usual and delighted portion of scriptural reading, with the fervent and faithful aspirations for Divine grace, which were shared by a beloved partner previous to the hour of rest. Some circumstances, which rendered the departure, though long anticipated, what it frequently is, sudden at last, prevented any more direct indications of her dying peace. But neither to these, if opportunity had been afforded for them, nor to the truly spiritual and evangelical helps to devotion which almost exclusively accompanied the Best of Books upon her table, would her most faithful friends have turned with half the satisfaction with which they now indulge the remembrance of the life she lived; the noiseless tenor of her earthly course; her regulated mind, subdued tempers, and well-directed affections; her "stedfast faith, joyful hope, and rooted charity;" with which she so seemed to "pass the waves of this troublesome world," as to testify her meetness, her more than usual meetness, for "the land of" intermediate as well as "everlasting rest." And there may she, with all those to whom she was most justly dear, join at length together to sing the song of Moses and the Lamb, and to reign with thee, O Father, in the glories of thy heavenly kingdom, world without end, through Jesus Christ our Lord.

A.

To the Editor of the Christian Observer.

It is not my intention, in the following paper, to enter upon the much-disputed question concerning Regeneration. At the same time, I will not deny that I am strongly disposed

to take that view of the baptismal privileges, *with respect to all infant subjects*, which the Bishop of Gloucester, in his late Charge, recommends; that is, to consider them as *comprehending, not only an external admission into the visible church—not only a covenanted title to the pardon and grace of the Gospel—but also a degree of spiritual aid vouchsafed, and ready to offer itself to our acceptance or rejection, at the dawn of reason.* By this last expression, *at the dawn of reason*, the Bishop evidently confines his observations to *infant subjects*; and I confess I can see no ambiguity whatever in the passage.*

The object of this paper is one which, I presume, will not be thought unsuitable to the design of your miscellany. It is to offer some remarks upon *the duty of frequently noticing and enforcing the engagements of the baptismal covenant, in the ordinary preaching of Christian ministers.* It is to shew that, whatever be the sentiments of individuals respecting the

* Our correspondent has misapprehended us, if he supposes that, in our Review of the Bishop of Gloucester's Charge, we meant to designate as ambiguous the particular passage which he has quoted above. Our objection to the view his lordship has taken of the subject will be better understood if we ask our correspondent whether he intends to affirm that any, or even all, of the privileges above enumerated, constitute *spiritual regeneration*? On this question, at least, some ambiguity is permitted to rest, both by that respected prelate and by our correspondent. We could even agree entirely with his lordship in his statement of the privileges which attach to baptism in the case of infants, and yet retain every sentiment we have expressed on the subject of spiritual regeneration. For we conceive that a person may be *externally admitted into the visible church*; may obtain *a covenanted title to the pardon and grace of the Gospel*; and may have *a degree of spiritual aid vouchsafed and ready to offer itself to his acceptance or rejection*, and yet not be regenerate, not be born anew of the Spirit, not be raised from the death of sin to a life of righteousness.—EDITOR.

use and application of the term *regeneration*, none can do amiss by a frequent reference in their preaching to those solemn engagements which our church imposes upon us, at the period of baptism.

The explanation and enforcement of the baptismal covenant seems to be expressly recommended in Scripture, as an important branch of religious instruction. I need not add, that such explanation and enforcement are strenuously enjoined by the queries of the Church Catechism, on the subject of the sacraments.

This mode of religious instruction is recommended by the example of St. Paul, in a memorable passage of his Epistle to the Romans:—*What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.* The Apostle, in this passage, answers the supposed inference of licentious professors of Christianity, who might abuse the covenant of grace to the worst of purposes. He argues that, by our admission into that covenant, we become *dead to sin*; in other words, *that we profess ourselves bound to renounce and to forsake it.* Now, at what period are Christians here said to make this profession of *a death unto sin*? At the period of baptism. The Apostle particularly reminds the Roman converts of this solemn period, refers to it as the period of their initiation into the covenant of the Gospel, and urges the rite itself, not merely, I conceive, as a representation of that purity they were to cultivate, but also as an indelible memorial of their past professions, and a sacred pledge for the con-

sistency of their future conduct. Such, at least, appears to me to be the true meaning and force of this passage; and, if so, it is undoubtedly a passage recommending, in the strongest manner, the enforcement of baptismal engagements in the preaching of the Gospel.

With respect to the sanction and recommendation of our excellent church upon this subject, it would be waste of time to dwell upon particular passages and expressions. The Catechism and the rite of Confirmation are evidently founded upon the validity and importance of the baptismal covenant. They explain and enforce the engagements of that covenant in the clearest and most impressive language. But some may be disposed to think that this instruction, being expressly designed for children, is less proper to be introduced into discourses addressed to a mixed congregation of Christians. Why, however, should it be less proper? If the engagements of baptism be lamentably forgotten and neglected, as they notoriously are, by multitudes who have arrived at mature age, why should not such nominal Christians be frequently and forcibly reminded of that solemn covenant? The instruction of the church upon this point is surely as applicable to them as it is to children; and with this additional circumstance of propriety, that the case of the former is, in some respects, more dangerous and critical than the condition of the latter. At the same time, let such instruction be delivered in a suitable manner; with a proper reference to the age of those to whom it is addressed, and according to the spirit of the apostolic precept:—*I speak as unto wise men: judge ye what I say.*

For my own part, I cannot conceive any mode of address upon religious subjects better calculated to quicken the attention, and alarm the consciences of an audience, than that

which I am now recommending. There is something in it so personal and appropriate, that it seems almost impossible for a hearer to listen, without feeling himself interested in the discourse. There is something in this mode of instruction so intelligible, and so *tangible*, that it cannot easily slip out of the memory. The review of baptismal engagements presents to most persons such an awful and humiliating contrast, between what they are and what they ought to be, that it can scarcely fail, by Divine grace, of awakening serious impressions in every reflecting mind. This review also, by calling the recollection to the almost-forgotten period of childhood and youth, has a tendency to remind us, in a forcible manner, of the time which has been lost, and of the little which is left for redeeming it. In a word, this review cannot be improper for any age, or any degree of religious advancement. Whether it be presented to the young, the middle-aged, or the old; to the inexperienced, or the advanced Christian; it abounds with the most solemn recollections, and suggests the most profitable thoughts.

One reason why the sacrament of baptism is so unduly appreciated by the mass of professed Christians—why it is considered by many as little more than an initiatory rite, by which the infant, according to common language, is *made* a Christian—may be this: because the engagements of that covenant are so seldom explained and enforced in the ordinary preaching of Christian ministers.

It appears to me, indeed, that when these engagements are fully explained, and strenuously enforced in public ministrations, the necessity of conversion is faithfully inculcated, and the doctrine of *regeneration* virtually and practically taught, even though the word itself should very seldom be used by the preacher. For what can the doctrine of conversion inculcate, which is not implied and en-

forced by the duties resulting from the baptismal covenant, as these duties are described in the Catechism of our church? Where shall we find the picture of a true Christian more happily delineated, than in that excellent summary of faith and practice? How can we impart to our hearers a stronger impression of their manifold transgressions and deficiencies, than by teaching them to compare their past conduct with the professions and engagements of their baptismal vow? Can any mode of instruction be more likely to lead to a conviction of sin than this? Undoubtedly various incentives must be held out, and various forms of religious instruction must be adopted, to suit the cases of different congregations; and these the knowledge and experience of the faithful minister will best supply. But, with respect to the *explanatory* parts of preaching, I cannot conceive any form of religious instruction better adapted to give a people clear conceptions of the nature of genuine Christianity, or of the duties which they owe to God, to their neighbour, and to themselves, than the comprehensive Catechism of the Church of England. Let the substance of this formulary be properly expanded—let the promises of baptism be strenuously enforced—let the marks and evidences of true religion be fairly laid down—let the difference between a real and a merely nominal Christian be fully stated and explained,—and I confess I cannot see what will be wanting to a faithful display of the doctrines of regeneration and conversion. By this mode of teaching, the necessity of a moral and spiritual change in order to salvation will be virtually and effectually inculcated, though the preacher should not deem it expedient to make a frequent use of theological and technical expressions to denote his meaning.

I am ready to admit, however, that we ought to be careful how we suffer any scriptural term to

be brought into disuse With respect to the term *regeneration*, it is both highly figurative, and but very rarely used in the New Testament: I do not, therefore, see any particular necessity for its frequent admission into the discourses of the Christian minister.

I humbly conceive, that the foregoing observations may not be without their use. They will not be without benefit, if they lead any to consider the baptismal engagements more with reference to their public ministrations, than they have hitherto done; or if they only tend to elicit some better remarks upon so important a subject. While some, perhaps, have raised the *ceremony* of baptism too high, others undoubtedly have depressed it too low. While Papists have spoken of it as operating by some mysterious virtue, independently of Divine grace and imposed conditions, some good Protestants have hardly spoken of it at all. They have not absolutely denied efficacy to the sacrament: they have not wilfully or presumptuously undervalued it: but they have introduced the subject into their public ministrations, more sparingly than they ought, and have neglected to bring it forward with that prominence and frequency which its importance so justly demands.

I am, sir, &c.

F.

FAMILY SERMONS.—No. XCVI.

2 Cor. v. 17.—*If any man be in Christ, he is a new creature.*

MAN is naturally fond of change, and of new objects. This inclination is seldom productive of any real advantage, when it leads us to seek novelty merely in the objects of sense or human science. Let us turn it to a nobler use. Let us still love change and renovation; but let it be in our principles, habits, and pursuits. "Behold all things are made new"

by the Gospel. Grace promises us a thousand new blessings: glory has in store for us a thousand others. If novelty can excite our desires, we may find it in Jesus Christ, in communion with him, and in the enjoyment of his benefits. Here are a new heaven and a new earth, a new covenant, a new Jerusalem, a new course of years, a new man. If we have the last, we shall have all the rest. If we are become new creatures, we shall possess blessings ever new in the kingdom of God. If we are true Christians, to renew ourselves from day to day will be our great and constant aim. Now, therefore, let "old things pass away," and since Providence opens to us a new year, let us think of beginning a new life: let us "put off the old man, with his deeds," and put on the new which after God is fashioned in righteousness and true holiness. We can wish nothing better to ourselves or others, than this change; nor can we propose any thing more needful for all. Happy shall we be, if attentive to the voice of the season which admonishes us, and obedient to the Gospel, we become new men by the renewal of our hearts and lives, and the restoration of the Divine image within us.

I. Let us consider, first, what it is "to be in Christ."—The expression itself is remarkable. Neither the disciples of philosophers nor the servants of princes ever boasted of being *in their master*, however strongly they may have been attached to him. The connection of true Christians with their Lord is of a peculiar and far more intimate kind. The term signifies not only to be in the church of Christ by a profession of his doctrine, but to enjoy inward communion with Christ by his Spirit; to live by the faith of Christ; to be *in him* as the principle of spiritual life; to be closely united to him by a quickening and saving union. As the members are in the body that is united to it, forming a part of it, and

animated by the same Spirit, so are the faithful in Christ Jesus. They live the same life, and are animated by the Spirit which proceeds from him. As the branches live in the root that bears them, so the believer lives in Jesus, from whom he receives the life of grace, and spiritual nourishment. By nature we may be said to be in Adam: from him we derive our old man, our corrupt nature, our liability to condemnation. But by grace we are in Christ, as the source of our new being. For as "in Adam all die," so in Jesus Christ all are made alive. He took our nature upon him, and he makes us partakers of his. His Spirit transforms us into his image, and raises us to the dignity of sons of God. Being in Christ we are new creatures. And when Christ hath united us to himself, when by faith we are engrafted into him, and thus made one with him, then are we in a state of acceptance with God: we are his children by faith in Christ Jesus.

II. Let us next consider what it is to be "a new creature."—This expression, which is one of the same import with the new birth, conversion, or sanctification, undoubtedly is intended to mark a great change; but it is a change wholly of a moral kind—in the habits, inclinations, and ends of the soul. In giving us a new nature, Christ rebuilds and purifies that temple of God which sin has profaned. He endues us with knowledge instead of ignorance, with holiness in place of iniquity, with purity in place of pollution, with the love of God and goodness instead of that of the world and sin. Our state by nature is a state of corruption, of base subjection to sin and Satan, and therefore of condemnation and death. But Christ has come to destroy death, sin, and all the works of the devil. He calls us to "crucify the old man," which is peculiarly Satan's work, that "the new man," his own "new creation," may be formed within us in

its stead. For the true Christian is "God's workmanship created in Christ Jesus unto good works."

But although the new creature is the work of Almighty Power and grace, triumphing over corrupt nature, and converting man's rebellious will into docility and obedience, yet God employs means to effect this great end. He employs the instrumentality of his word: he presents motives to our understandings: he sets before us the threatenings of his Law, and the invitations and promises of his Gospel. He deals with us as rational and accountable creatures, exciting us to action; commanding us to employ the means appointed for our salvation—to pray for grace, to be frequent and importunate in our applications for mercy, to search the Scriptures, to improve the measure of grace we already have, in order to obtain more; and teaching us to expect every thing from Him in the practice of our duty, and in the exercise of humble dependence on his grace and Spirit. Let us then use the means for obtaining this blessing; for unless we are made new creatures in Christ Jesus, it were better for us never to have been born.

Let us not deceive ourselves, by forming a slight idea of the change implied in the term "new creature." An inconsiderable change would be unworthy of so striking an idea. If it were no more than to assume a decent outward behaviour; if it implied no more than to be baptized, to learn by memory the doctrine of Christ, to be able to talk concerning it, to attend the services of the church, to repeat some prayers and bestow some alms: this would not deserve the name of "new creature;" nor for this would it have been necessary that the Son of God should die upon the cross, or should send his Spirit to operate on our hearts. If our regeneration go no farther, we shall in no wise enter into the

kingdom of heaven. Even to feel some taste for heavenly things, some transient desires after a holy life—to refrain from particular sins, to curb certain passions, to weep at times over past errors—is not all that is required to constitute the new creature. There must be a predominant love of God in the heart, a preference of God and Jesus Christ above all things, a general opposition to all sin, a fixed and constant purpose of leading a holy life, an actual observance of the Divine commands with readiness, perseverance, and joy.

It is true, indeed, that the “new creature” is not without the remains of sin and imperfection: we are renewed only in a gradual way. It is, nevertheless, also true, that the state into which the believer is brought, by being born again, involves a great change; great not only in respect to its causes which are the Word and Spirit of God, but great in itself, its nature, and effects. It resembles the light and order which, at the creation of the world, arose out of the darkness and confusion that reigned before. Or it may be compared to a ship moving in a certain direction, which changes its course to an opposite point of the compass. It is the same vessel, but its destination is wholly altered; it is bound on a different voyage, and every wave carries it farther from its former course. So, in regeneration, the man is the same he was before, but his end and aim are new. Instead of making self, and the world, and sense, his supreme good and the end of his life, God becomes his chief good, and the glory of God his ultimate end. He places his main happiness in union with God, and the enjoyment of his eternal blessings. His faculties find new employments; his passions are fixed on new objects.

Would we behold an example of this wonderful change? Let us con-

template St. Paul himself; the same who tells us of the new creature. *Saul* was a persecuting Jew, a blasphemer of Christ, full of prejudices and false zeal; proud of his own righteousness, a furious lion breathing out blood and carnage.—*Paul* is a new man. He has become the enemy of pharisaic pride, the great advocate of the righteousness which is by faith through the grace of Christ. He will now know nothing but Jesus, and him crucified: he will glory only in his cross: he is crucified with him. He has no more blood to shed but his own: he wishes to be offered on the sacrifice of the faith of his brethren, and the flame of Divine love burns bright within him. Is not this a new creation?

In persons, indeed, born of Christian parents, and piously brought up from infancy, the change may not always be outwardly visible; but if they are true Christians, it must be no less real and entire, in respect to the original corruption, in which they were born even as others, and the natural bent of their minds, than it was in St. Paul. It is the substitution of holy dispositions and principles, of heavenly ends and actions, for those that are natural to us, and therefore corrupt; it is the assemblage of graces which belong to the Christian character, which is intended by the term “new creature.” And nothing short of this will prove us to be in Christ.

III. The terms being thus explained, it remains only to say a few words on the necessary connection between “being in Christ,” and “being new creatures.”—Christianity consists not merely in being baptized, but in being regenerated, renewed, sanctified. Baptism is unprofitable, and ineffectual, when unaccompanied by the thing signified—a death unto sin and a new birth unto righteousness. As “he is not a Jew which is one outwardly, neither is that circumcision which is

outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit:" so he is not a true Christian who is one outwardly, by baptism, but inwardly, by the purification of the heart, by a "faith which worketh by love" and "the keeping of the commandments of God." Neither does Christianity consist in a mere profession of Christ's doctrine, or in a speculative faith, or in certain actions which may be performed without a change of heart; but in the conformity of the whole man to the will of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." When a man is united to Christ, so as to be *in him*, he must be a partaker of his influence, of his holiness. The union could not otherwise subsist for a moment; for what communion can light have with darkness, or what concord can there be betwixt Christ and Belial? Besides, the very end of Christ's coming into the world would be defeated, if his people should continue in their sins, unrenewed, and unsanctified. His design in descending from heaven, in suffering and dying for our sakes, was to deliver us not from misery merely, but from corruption; to destroy sin in us, to strip Satan of his usurped dominion in our hearts, and to erect there the kingdom of God: in other words, to make us new creatures. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In short, his incarnation, his life and death, "his cross and passion, his agony and bloody sweat," the miracles he wrought, the doctrines he taught, the precepts he enjoined, the promises he delivered, the threatenings he denounced, the example he set before us, his gift of the Holy Ghost, his ascension into heaven, and his intercession there in the presence of God for us,

constitute not only so many powerful motives constraining us to labour after the renewal and transformation of our souls in his image, but so many proofs of the absolute necessity of our becoming "new creatures" in Christ Jesus, if we would have any part or lot in his salvation. "If any man be in Christ, he is," and necessarily must be, "a new creature."

To apply this subject—Let each of us put the question to himself, as in the presence of Him who seeth the heart, Am I in Christ? If because we have been baptized, and bear the name of Christians; because we join in the prayers of the church, and partake of her sacred ordinances; because we are ready to unite in promoting the diffusion of Christianity in the world, we feel encouraged to answer in the affirmative;—let us first apply the only real test of our state—Are we "new creatures?" Have we entered, not merely into the visible church of Christ, but into a vital communion with the Son of God, the Fountain of life? No longer fashioning ourselves according to the lusts of the flesh, or the maxims of worldly wisdom, have we "put off the old man with his deeds," and put on the new, which is fashioned in righteousness and true holiness? Or, extending our view only to the year which is now closing, let us consider whether the succession of its days, as they have rolled over us, has witnessed any change in us, any progress in the ways of God; or whether the same sun, which enlightened the opening of the year, beholds us, at its close, no further changed, than as we are older, nearer to death and judgment, and more hardened in evil habits? Our passions, indeed, may have changed their objects: what formerly delighted may now disgust. But there may be a change of passions and vices without a change of heart. "Except ye be converted, and become as little children, ye can in no case enter the kingdom of heaven."

In conclusion, let us all lay the subject to heart: let us form to ourselves a just view of our natural state: let us consider the deformity of a sinful and corrupt nature, and the odiousness of those sins which fetter the soul, and deprive it of peace and liberty: let us think on the misery of dying without grace, without hope, the victims of the wrath of the Almighty. On the other hand, let us contemplate the glory, the felicity of becoming "partakers of the Divine nature," children of God, fellow-citizens with saints, companions of angels; of being holy, joyful, content in every situation; of fearing neither age nor death; of being assured of a blissful immortality. We shall then see what madness it is rather to perish than to become new creatures; and what true wisdom there will be in labouring, through Divine grace, to experience this happy change.

What a happy year will this prove to us, should it see us either become new creatures in Christ Jesus, or, if already members of his spiritual household, acquiring day by day a nearer conformity to his image! Without this, success in worldly business will prove a curse instead of a blessing; even health will be a snare, and prosperity tend only to harden the heart: God will not bless us, nor can we have any true peace. But, on the other hand, if possessed of this blessing, we shall be rich in the enjoyment of God's favour, and in the bright prospect of a heavenly inheritance. Then let the year open or close; let our days pass away in health or sickness, prosperity or adversity; let the coming year lay us in the tomb, or let us survive it, it matters not to us: we shall be in Christ; and in him we shall rise superior to the accidents of time or the stroke of death. If we are in Christ by grace, it is enough; we shall be eternally in him, and with him, in glory. Amen.*

* The above sermon is abridged from a Christ. Observ. No. 180.

To the Editor of the Christian Observer.

I AM a plain unlettered man, and, in reading my Bible, I generally choose to understand it in its plain grammatical sense; but I sometimes meet with what is termed a "learned commentary," by which I am often sadly perplexed. I will give you one instance, out of many, in which I feel inclined to prefer my own unlearned comment.

Whenever I meet with the phrases, "this world," and "the world to come," I feel inclined to take them in their plain, obvious, meaning; the former as signifying the world at large which we inhabit, and the latter as intending a future state. But Dr. Adam Clarke, I find, almost invariably limits the phrase "this world" to the Jewish state and polity; and the "world to come," he considers to mean the times of the Messiah, as distinguished from the former dispensation. Now, Mr. Editor, a common reader would never entertain this idea without a *learned comment*; and I very much wish to know whether such interpretation can be justified. Perhaps some of your correspondents can give us the true and proper meaning of the Hebrew words "olam hazeh," on which the learned doctor seems to lay so much stress. But I will give you two or three extracts, that your readers may judge for themselves.

Matt. xii. 32. *Neither in the world to come.* "The world to come is a constant phrase for the times of the Messiah in the Jewish writers."

long and able discourse on the same text, which we found in a volume translated from the French of Daniel de Superville, formerly Pastor of the French Protestant Church at Rotterdam, by John Allen, and recently published by Burton and Briggs. We have been induced to give this abridgment of it, partly on account of the suitability of the subject both to the present season of the year and the present circumstances of the church, but chiefly with a view to introduce to the knowledge of our readers the volume of which this sermon forms a part, and which is well deserving of their attention.

Matt. xxviii. 20. *End of the world*—"meaning the apostolic age, or Jewish dispensation."

John vii. 7. *The world cannot hate you.* "The Jews will not persecute you."

xviii. 14. *And the world hath hated them.* "The Jewish rulers, &c. have hated them."

Verse 15. *That thou shouldest take them out of the world.* "They must not yet leave the land of Judea."

Verse 21. *That the world may believe.* "World: The word is used in several parts of this discourse of our Lord, to signify the Jewish people only."

Romans xii. 2. *And be not conformed to this world.* "Olam haz-zeh, this world, this peculiar state of things. The Jewish economy is alone intended."

Galatians i. 4. *This present evil world.* "The Apostle means the Jews, and their system of carnal ordinances, &c."

Gal. vi. 14. *The world is crucified to me.* "Jewish rites, &c. are insipid to me: I know them to be empty and worthless"

I could produce more instances; but the above may suffice, only hinting, that he understands the words "from before the foundation of the world"—before the establishment of the Jewish economy, &c.

The God of this world, (2 Cor. iv. 4.) Dr Clarke supposes to mean the *Supreme Being*, and not Satan. And he differs from all other commentators in the meaning of the *second Adam*, which, he says, signifies man in his resurrection or heavenly state, in opposition to his earthly; and not *Christ*, as is generally understood by others. I might animadvert on many parts of this learned commentary, but I forbear; only remarking, that all these novelties prove sadly perplexing to a plain man.

SIMON SIMPLE.

MISCELLANEOUS.

To the Editor of the Christian Observer.

MUCH has been written, and as much reviewed, on the preference to be assigned to public or private education. The keen censure of Cowper, and the rude attacks "of the Northern hive," have, in turn, been parried off by divers staunch supporters of the ferula. Not at present formally to break a lance with either party, the object of the present communication is to support, with God's blessing, the cause of virtue and religion, by exposing a practice which obtains in our public schools, tending to aggravate the obliquity of the youthful will, and to induce a lamentable indifference to religion. It cannot be denied by the most able defenders of public education, that a precocious licentiousness does insinuate itself into that system: to con-

tradict this, is to contradict a palpable fact. Happy they who have only had a speculative knowledge of it. That this early initiation into vice is increased by the glowing descriptions and inuendos of the "*scriptores melioris ævi*" is a position, the truth of which will not be questioned. But there is another evil, not to be charged on Greek or Roman lore, which serves to fan the flame of the youth's corrupt nature.

In the benign principle, "the Sabbath was made for man," the whole human species, freeman and slave, master and scholar, were doubtless included. Not so, think the heads of some of our first seminaries; or, if they do, the conviction of its truth is over-ruled by a mistaken policy: they would not else assign for the *Lord's day* the

task of *making verses*. Nor is this practice attended with a trivial evil: a due consideration of the case will exhibit the matter in a serious light. I cannot, indeed, affirm, that subjects for verses are *delivered* out on the day in question; but supposing them given out on the Saturday, and the exercises collected on the Monday, can we, for a minute, doubt during which day the lines will be composed? On the afternoon proverbially devoted to play, or in those hours in which common decency demands a suspension from amusement—if not in those minutes, and in that place, devoted to God's service? But in that seminary which, in its own estimation at least, "holds high supremacy," if my information be not incorrect, or a better practice be not adopted lately, it is customary to deliver out the subjects previously to evening service. And what is the nature of these subjects? Are the pupils required to descant on the deformity of vice or the loveliness of virtue, the uses of temperance or the beauty of holiness? Alas! too frequently even these topics are kept out of sight. I am not far from the truth when I assert, that a preference is often given to theses of an ingenious rather than a moral tendency; and that they are not unfrequently such as "*Juvenum curas*," "*Dulce est desipere in loco*," "*Sine Baccho friget Venus*," and *alia hujusmodi*. In the next place, who are the sufferers by this mischievous proceeding?—Those to whom the future management of the state and the *church* is to be intrusted. The practice engenders, to say the least, a disrespect for the Sabbath. Boys, even of wits the most homely, want not for apprehension. The most pointed discourse on the necessity of observing the Sabbath appears idle to one who can retire, at will, behind the example of a Tutor and Divine. The writer of the present lines dates the commence-

ment of many indiscretions, from the effects of which he has been rescued "as a brand from the burning," to the early adoption of the above practice.—It may be replied, that the practice serves to keep boys from idleness, or worse engagements. "*O rem ridiculam, Cato et jocosam*." "*Sunt alia et majora*." But even if an unpardonable ignorance did not prevail in many schools as to the fundamentals of Christianity, why should the hill of Zion be deserted for Parnassus? it is true, no stipulation, as to religious instruction, is made between the parent and teacher; but, as the youths form part of the household of the latter, surely the bread of life ought to be administered to them on the Sabbath: at all events, it can never be right to employ them in business of a secular nature on that day.

A revival of religion is confessedly taking place in this country. But we should do well to look carefully to the foundation. The children of the poorer classes are, in respect of religious instruction, often more fortunately situated than their more opulent coevals. Let us take care, that while the former are admitted into the kingdom, the latter are not excluded. I trust, at least, that some more able pen will fully expose this particular evil, and be the instrument of abolishing a practice which is at once impolitic and immoral.

A bright ornament to Christianity and our church dedicates one of his useful publications to the instructor of his tender age, with an acknowledgment of his obligations to him for having called his attention to the most important of all subjects, even on days not exclusively devoted to the concerns of religion. The prevalence, at that time, of the practice now complained of might have deprived the Church of England, and the world, of the services of a *Gisborne*.

I am, &c.

HYPODIDASCALUS.

To the Editor of the *Christian Observer*.

IN common with various other readers of your journal, I have been disappointed in not finding, in your miscellaneous department, communications respecting the pressure of the times, as particularly affecting the lower classes of society. I affect not to offer to your consideration any original details on a subject so much canvassed; and my principal design, on the present occasion, is to awaken the slumbering attention of your practical correspondents; many of whom are certainly able to submit to the public, through the channel of the *Christian Observer*, a variety of suggestions arising out of their own experience in former seasons of difficulty, and modified by the peculiar nature of our existing embarrassments. It is my own lot to reside in a district which, hitherto, if I may accommodate the allusion, has been passed over by the destroying angel; but, in the midst of this security, I have not entirely forgotten to sympathize with such as have been exposed, in less favoured parts of the country, to the agency of the ministers of wrath. The share which my immediate neighbourhood is still likely to sustain in the general distress, will most probably be confined to the circumstances of the late harvest; for, although in many counties, and in many divisions of counties, throughout the southern region of the island, the crops of grain, as I understand from competent authority, have yielded a good average product, yet the national harvest of the present year is unquestionably scanty; and, however a sanguine calculator may strike a balance, by combining the redundant produce of 1815 with the scarcity of the current season, I believe that, after every computation, the actual amount of our agricultural treasures will scarcely suffice to meet the public demand. In such circumstances, they who discover the middle

point between inactivity and despair, are most likely to pacify the querulous apprehensions of those who occupy the extremities; and they will naturally exert themselves, not with any romantic prospect of causing all difficulties to vanish, but with the sober hope of alleviating what cannot be cured, under a conviction that Providence may have in store (though for a people ill-deserving any bounty from an offended God!) a succeeding harvest of rich abundance; and that, dark as may be their anticipations of the wintery interval, the same Providence is able to conduct us through it by a way not discoverable by ourselves, but provided by Him who once nourished a murmuring generation with the bread of heaven, and caused streams of living water to flow in a sultry wilderness. It were, indeed, devoutly to be wished, in an age and country so profuse in the profession of religion, and in the patronage of Christian institutions of such imposing splendour and promise, that the personal piety of individuals manifested itself more evidently in that penitential sorrow which the gloomy aspect of the time might justly be expected, under the influences of the Divine Spirit, to excite in the bosoms of religious persons. How far our public difficulties may have effected self-inquiry and contrition in the Christian world at large, I have no opportunity of estimating; but, in the circle placed within the limits of my own observation, I confess that I have seen less humiliation, under the visible signs of the Divine displeasure, than what may be termed emotions of discontented surprise at the dreariness of the seasons, and at the clouds which overhang the horizon of human calculation and hope. A serious mind recollects the inspired warning—"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." That complaints respecting dearthness

and scarcity of provisions, and the yet heavy pressure of public expenses, should, among British Christians, predominate over expressions of gratitude for past blessings, and of confessions on account of national and individual transgression, is a circumstance bearing no favourable report of the existing tone of spiritual feeling among us!

I did not, however, intend thus to deviate into a religious essay. My chief view, as already expressed, is to stimulate such as are really able, to diffuse among your readers practical information on the subject in question. Without presuming to anticipate their advice, I would suggest the propriety of warning heads of families to adopt, without delay, measures for limiting the consumption of flour. This was generally practised in the scarcities of 1795 and 1800; and should surely be resorted to at the present time, even supposing that the harvest had produced a full average return; for the bulk of the population must, doubtless, depend upon bread as its main support during the winter. It is indeed well known, that in the scarcities referred to, the want of employment in the manufacturing districts, if felt at all, could bear no kind of comparison to the stagnation of trade now prevailing. At the two periods above-mentioned, the scarcity of bread was not attended with the absence of work, so that a mechanic's wages purchased at least half a loaf;—but now the wages and the modicum of bread too have already disappeared in some districts, and the attendant effects are, in various degrees, menacing all! Let me persuade the practical correspondents of your work to furnish our domestic circles, with a regular system for the management of families, during the difficult season. It is much more easy to forward a bank note to the Association in the metropolis, and then to dismiss from the mind every sympathy with the Manufacturing

and Labouring Classes, than to form the daily arrangements of our families, particularly those of the table, with a view to the thousands who are starving around us, and desiring to be fed with the crumbs which fall from the boards of luxurious affluence, or even from those of competence. We have been taught, and truly taught, always to connect charity with self-denial; and such persons as sit down day by day in easy quietness, at tables spread with costly food, would do well, in their hours of enjoyment, to remember them that are ready to perish, and who scarcely find even the bread of affliction and the water of affliction in the list of their remaining possessions.

Before I finish, I beg leave to add a suggestion, of a nature very distinct, from a regard to the temporal distresses of the poor. It is this: Let those who personally superintend the distribution of relief, and visit the actual abodes of the destitute, remind them of the many long years of prosperity which they enjoyed before the approach of these days of darkness! I do not mean to assert, that *all* who suffer now have had a previous season of abundance: but it is unquestionable that the majority of the lower classes (especially in the agricultural districts) did, during that gay and golden period, "grow fat and shine" in habits of luxuries ill consisting with what false and seditious philanthropists have termed the depressed state of poverty. To a person whose spiritual vision is not depraved, the sight of the existing distress will, doubtless, occasion compassion; while it will also instruct him to view, in this national chastisement, the hand of God stretched out against a people made vain and giddy by success and enjoyment. We have read of the self-convicted widow who exclaimed, in the hour of her bereavement, to the prophet, "Art thou come to bring my sin to remembrance, and to slay my son?" And

would to God that we heard similar expressions of self-imputed guilt proceed from the lips of the multitudes surrounding us, who have forgotten Him who now is displaying the signals of his anger ! Were such the case, we might expect, according to the usual economy of Providence, that they who, in a moral sense, would sow in tears, would in due season reap in joy ; and thus realize the assurance, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

DUM SPIRO, SPERO.

To the Editor of the Christian Observer.

THE sentiments of a work so truly valuable, in both a literary and religious view, as the *Christian Observer*, must always carry great weight with them. It was not, therefore, without great concern that I saw in your former volume, p. 512, some remarks on works of fiction, by an author apparently of sense, talents, and piety ; but whose zeal seems to me to have far outstripped his judgment. Novels are the principal objects against which he directs his invective — Many of his observations, on this head, are shrewd and forcible ; but he has forgotten to draw any line of demarcation : and, while he justly condemns the pernicious nothings which are daily imposed upon the public as *novels*, he too hastily involves genius and merit in the same sentence :

Incesto addidit integrum.

Imagination, the faculty which your respectable correspondent seems determined to eradicate from human nature, is one which appears to me to require proper cultivation and judicious training, rather than general and indiscriminate extirpation. That it has been the source of many weaknesses and errors, that when too much indulged its tendency is to en-

ervate the mind, cannot be disputed ; but is it, in this age of boasted liberality and candour, that we have still to learn,

That nothing in itself is good or evil,
But only in its use ?

The imagination—though, like all other qualities, dangerous when abused—is, like all others, both useful and delightful, when confined to its proper province. Then it awakens the sympathies and softens the heart, excites the strongest veneration for all that is great, elevated, or virtuous, and the utmost detestation and disgust for the meanness and misery of vice. It is a power in itself neuter. The enemies of religion have adopted it as their weapon ; and her defenders are exposed to some degree of blame, if they allow them to possess this advantage exclusively.

Fiction is that species of writing which may, with more propriety than any other, be termed the field of the imagination, and it is in a greater degree than any other liable to abuse. I am ready also to allow that many eminent writers in this style have preferred the tinsel of vivacity to the solidity of instruction ; and have thought it more glorious to interest us in the follies of sensibility, than to defend the cause and exemplify the happiness of virtue. But when the novelist or romancer improves the taste, and raises the moral tone of the mind ; when he renders Religion attractive even to the world, by painting her with all those pleasing attributes which the world is unwilling to allow her ; then I assert, that fiction accomplishes the noblest ends of truth itself. That this style of writing may be rendered serviceable to the best interests of mankind, to the enlargement of the human reason, to the diffusion of morality—shall I add, to the sacred cause of religion—is not an assertion resting upon unsupported conjecture. What were the writings which revived the age of literature in Europe, which shot

the first ray of light upon the gloom of papal darkness, which unmasked the disgusting vices of the clergy, which prepared the way for the greatest event in the religious history of the world—the Reformation? Or what were the works which rooted out of Europe the vice and the nonsense, the madness of the courage, and the mawkishness of the gallantry of *modern* chivalry? Were they not writings of the class which A. A. would now entirely proscribe? As it is probable, however, that he forgot these facts in his indiscriminate attack upon novels, we shall proceed to the consideration of the novels of later times. These we may divide into the following classes:—

First, the bad novels, the foolish and pernicious tales which should be all thrown into the fire. Nobody can join with more ardour than myself in the detestation of those crude and enervating productions which too frequently crowd the shelves of a circulating library. They corrupt at once the taste and the morals: they weaken the head and deprave the heart. Had A. A. contented himself with execrating these, he would have met with no opposition from any reasonable creature. But methinks Johnson and Richardson, More and Edgeworth, might have claimed from this merciless inquisitor not only an exemption from blame, but a tribute of applause; but Martinus Scriblerus, in his profound treatise, *περὶ βλάδης*, has well observed, that “great geniuses love to take things in the lump.”

Secondly, the harmless and entertaining, which should be read but occasionally. Of this species of novel it is needless to say much. Thoroughly agreeing with A. A. as to the danger of an *unrestrained* indulgence in works like these, we must still insist upon the profit to be derived from their elegance and pathos, their wit and humour, from their animated delineations of character, from

their spirited and striking descriptions of national manners and customs. Such is *Waverley*: such are *Evelina* and *Cecilia*, and such the productions of the immortal *Le Sage*.

Thirdly, The novels of Fielding and Smollett. These writings constitute a peculiar species of fictitious history, and one, I am sorry to say, more obnoxious to censure than most others. At the same time, the man who rises unaffected and unimproved from the picture of the fidelity, simplicity, and virtue of *Joseph Andrews* and his *Fanny*, and the parental solicitude of *Parson Adams*, must possess a head and a heart of stone.

Fourthly, The moral novel, which may be read with considerable benefit. By this name we designate those tales which in a natural and not improbable series of events, depict the effects of various habits and passions on the mind, and render vice odious and folly ridiculous. Such are the spirited productions of *Miss Edgeworth*, which, if I am not much mistaken, the *Christian Observer* itself applauded. I will venture to affirm, that the tale of “*To-morrow*” gives the strongest picture of the melancholy consequences of procrastination ever submitted to the mind. *Vivian*, *Glenthorn*, and the *Lords of Rackrent*, are characters that penetrate to the bottom of the heart; and if A. A. has not yet felt their power, we would advise him to study them again. And not to deny their due praise to argument and reason, we may assert, that never were the sophistries of “modern philosophy” combated with more spirit and success than in the work of *Miss Hamilton*. What female advocate of “general utility” could stand against the picture of *Bridgetina Botherem*?

Fifthly, Religious novels, which ought to be read. Towards the end of his letter, A. A. roundly asserts that novels are wholly incompatible with religion. We have seen that they have been made to support the

cause of morality: may we not conclude, then, by analogy, that they may be rendered subservient to that of religion? I see no reason why a religious hero or religious heroine cannot by the truth and nature of the colouring, be so represented as to open the heart to the influence of true piety. Nor is this a mere hypothesis. We have not only the authority but the example of Mrs. More on our side; a name loved and venerated by all who love and venerate genius joined with real Christian piety. No works tended more to counteract the delusive and irreligious spirit of the French Revolution, than her Cheap Repository Tracts. But perhaps, A. A. will not dignify these tales with the title of novels: will he then discard *Cœlebs* from his shelf? Mrs. More's whole life—a life spent in rendering the most important benefits to mankind—and her invaluable religious works attest the extent of her powers, the soundness of her judgment, and the fervour of her piety. Whoever our unknown friend may be, it cannot be an insult to him, that we prefer her opinion to his own. *Cœlebs*, according to his principles, is a hybridous monster. Alas, A. A. ! it is a *religious* novel. The amiable, the *religious*, yet nicely distinguished characters of Lucilla and Phœbe, the pious affection of Mr. Stanley, the harmony and happiness of the whole family, exhibit Christianity in so true and so pleasing a light, that dull must be the heart which does not feel a momentary impulse in its favour; and, under Providence, the impression of a moment has frequently recurred with redoubled force, and influenced the whole of life. The ascetic piety of Lady Astley, the vain self-righteousness of Mrs. Ranby, the amiable but mistaken goodness of Sir John and Lady Belfield, are contrasted in so skilful a manner, as to impress upon the mind a still more correct idea of true religion. The less important characters—the thoughtless Lady Melbury, the dashing Lady

Bab, and that “*horrida virgo*” Miss Sparkes—all afford the most useful entertainment to the mind.

The old romance, by which name I designate the tales of chivalry, has its faults and follies; yet even this is not incapable of conveying moral instruction. The spirit of the hero of tales like these, though extravagantly outré, is yet the spirit of a soldier, a gentleman, and a Christian; the spirit of a man who lives and dies for his mistress, his country, and his religion. The absurdities of the system have long since ceased to be dangerous, but its beauties will always continue the same. The adventures of these knights and dames will never more send an honest country gentleman to tilt with windmills or engage with sheep. These tales, therefore, “with all their imperfections on their head,” will ever be deservedly admired; and Ariosto will be read and praised, when many more regular productions are forgotten.

Of the poets of the present day, whom A. A. has attacked *en passant*, and treated as cavalierly as our Novelists, I shall say but a few words. While “Roderick the last of the Goths” shall attest the genius and piety of its author; while *Thalaba* and the *Curse of Kehama* teach us, through the medium of Mahometan and Pagan creeds, that

——— Blindly the wicked work
The righteous will of heav’n.

While the powerful strains of Lord Byron remind us that all is vanity; while Crabbe, with a pencil equally vigorous, sketches the scenes of lower life, and extracts a moral from all; while *Marmion* exemplifies the misery of a guilty conscience, and *Wilfred* the evils of an unrestrained fancy, the poetry of the nineteenth century will not require the aid of anonymous defenders.

Perhaps it may serve to console A. A., under his alarm for poor England, that no age has been more fertile in deep philosophical and

scientific research, that in none has religion been more revered at home or more widely diffused abroad—that in none have our fair countrywomen, whom he would describe as sighing on their sophas over “Thaddeus of Warsaw”—been more actively benevolent than in the present. Severe indeed is the cynic who would preclude the English ladies from any lighter studies than Butler's Analogy and Hooker's Ecclesiastical Polity.

Professing the highest respect for the motives and abilities of A. A. I would recommend it to him, to read our poets and novelists again, before he permits his satire to

Spread her broad wing, and souse on all mankind.

For my own part, I confess, that his remarks, however shrewd, have created but little doubt in my mind.—The question, at last, resolves itself into this; “Where some are good and some are bad, are all to be rejected? Or should the good be selected carefully, and the bad alone be discarded and condemned?” A. A. is of the former opinion; I am of the latter; and the readers of your valuable miscellany must be our judges.

CANDIDUS.

To the Editor of the Christian Observer.

In this age of secular poetry, should a humble attempt to consecrate that art to its highest, though most neglected, purpose appear deserving of a place in your pages; to have contributed a mite to so excellent a treasury will afford satisfaction to

Yours, &c.

VIRIDIS AGER.

SERIOUS RECOLLECTIONS ON A NEW-YEAR'S-DAY.

Monet Annus.——HOR.

HARK to that monitory sound, e'en now
By listening Contemplation audible,
Christ. Observ. No. 180.

The death-knell of the parted year!—A leaf

Is clos'd: another, in Time's awful book,
Is opening: the six-thousandth hastens on:
Like pages of th' eventful Chronicler,
Each from its neighbour how diversified,
Follower or forerunner!—At every turn
New actors rise or fall upon the stage,
And all is mutability, all death.

What are we men, we lords of earth, but leaves

Or flowers, that spring, and blossom, and decay;

Some statelier, humbler some, all quick to fade?

Where now those human myriads, that, like bees

Or butterflies, for use or pleasure, wealth, Art, science, fame, or fashion, through their day,

O'ercast or shiny, flutter'd to repose?

Ask'st thou? Ask where the leaves and flowers they trod

Or view'd; ask where the butterflies and bees

That pass'd them. One poor answer serves for all:

They have been—are no more; no more survive

E'en in their works; their cities, thrones, renown,

(Built with such length of labour) fall'n, forgot.

Oh, then, that after-world! which who, that thinks,

Can doubt; which, preach'd by Heaven's authentic Voice,

Yea, by its own light manifest, makes plain,

And wise, and comfortable, aught that else Were mystery, were vanity, were grief:— That after-world is all. There let me send My heart, my treasure; deeply there forecast

My cares, my hopes, my happiness, my all. I should have more and earlier look'd to this—

Reckless too long of being's pregnant end; Too much enamour'd of each way-side charm;

Studious with man's vain lore to load a mind

Dead in its guilt, unvivified by grace And godliness; to trick, as 'twere, with flowers,

A corse, meet only for the worm or fire.

Yet what had I to do, in this brief state,

But work out my salvation for the next,

(That world interminable of weal or wo!)

5 L

With fear, with trembling ; not by vexing
 cares
 Cumber'd, or by dissatisfying joys,
 But single-sighted, on my one great task
 Fix'd, and athwart the obtrusive gauds of
 sense
 Stretching to Faith's eternities my gaze ?
 Years have been lost ; up, stir thee to re-
 deem
 All that of life may yet be thine--who knows
 How little ? Life is but a scanty ledge,
 Where the poor traveller walks suspended
 o'er
 A fathomless abyss !—
 Oh ! let him heed his footing, heed his side !
 Chances play round him momentarily, and
 each
 May sweep him to destruction.

Thou, then, who hail'st this opening of
 the year,
 Mark down for heav'n its progress : ere its
 close,
 A red-breast may be warbling on the stone
 Where though art cold and darkling un-
 derneath.
 Still hast thou been permitted to behold
 You sun, renewing o'er the genial year
 His radiant round—mindless too oft of Him,
 The great, the gracious Author of sweet
 light !
 Still has thy heart its glad pulsations kept,
 And kindly fires—unwarm'd, too oft un-
 mov'd,
 With love, with active gratitude, to Him,
 Giver of all ! Thou still hast mark'd, with
 eyes
 Of joyous wonder, herbs, and leaves, and
 flowers,
 At Spring's green resurrection re-appear,
 Yet hast not caught the lesson, from dead
 works,
 A new life to put forth ; prefiguring so,
 By present resurrection of thy soul,
 Thy body's future. Barren, heretofore,
 Still art though spar'd : yet, oh ! presume
 not still.
 The Master of the vineyard spares thee
 thus,
 In such long-suffering goodness as may best
 Win to amendment ; but will soon return,
 And, frowning on the hard and hopeless,
 charge
 His pruner, Death ; “ Lay to that root thine
 axe,
 And hew it down : why cumbereth it the
 ground ? ”

Yes ; give thyself to God, the God of love ;
 The FATHER, by His own SON, reconcil'd
 To rebel man, and offering to thy prayers
 And labours His own SPIRIT. Oft with
 Him
 Hold commune in his word ; thy master
 care
 To weed out nature, nurse implanted grace,
 Impregnate with His will thy heart, thy life,
 And in His image rise regenerate.
 Do good, the little which thou canst, in this
 Thy measur'd work-time : cheer, enlighten,
 aid,
 The poor, the dark, the wretched, of thy
 kind ;
 Copy and love the holy ; so to serve
 Thy Lord, thy Father, in His family.
 Strive while on earth a sojourner to dwell,
 Whose home is heaven ; not, like you
 thoughtless world,
 Nor like thyself erewhile, grovelling and
 chain'd
 On dust, all unprovided for th' approach
 Of death, of judgment, of eternity.
 Oh ! to be torn, through ever-dragging
 ages,
 From those thy heart-strings clasp'd ; th'
 embosom'd wife ;
 The child who, like a second life, grew up,
 A sun-shine to thine eyes ; the parent,
 friend ;
 Since *thou* would'st madly slight the day of
 grace
 They patiently improv'd ! Soul-harrowing
 thought !
 Change it, while yet thou may'st, for that
 dear hope
 Of sharing immortality in bliss
 With all that here deserv'd thy lasting love,
 All that made God their friend.—Oh ! is
 He thine ?
 Time's clock, to-day, hath once more
 struck : it goes
 Silently, swiftly, and for thee must soon
 Cease striking. Catch its instant warning !
 Wake !
 Rise from thy dreamy slumber ! By the
 glass
 Of heavenly Truth, by all the aids of faith
 And practice, sedulously cleanse and clothe
 A soul (how naked else and foul !) for
 heaven.
 Thus, with what deep, what durable re-
 ward,
 Above all festal joyance, shalt thou keep
 The monitory birth-day of a year !

To the Editor of the Christian Observer.

THE following lines have recently been circulated, with many other pieces, both in poetry and prose, among the mourning friends of their author. The hand which traced them, and which has often delighted and edified the readers of your work, has unhappily ceased to move. Deprived as they have been of the living instructor, who had so largely contributed to strengthen their faith, and elevate their devotion, they will rejoice, I doubt not, to listen to his voice which now addresses them as from the tomb, or rather as from that scene of felicity and glory to which he has been removed. May they follow him as he followed his Saviour ! S.

THE SABBATH.

WHEN GOD from dust created man,
Six days beheld the growing plan ;
Six days his power confessed ;
The seventh, in festal joy arrayed,
His perfect work, well pleased, surveyed
The ALMIGHTY SIRE, and blessed.

And mindful of that solemn day
His grateful sons their homage pay,
Before the Eternal Throne ;
With hymns of praise and pious prayer,
His everlasting rest declare
And joyful wait their own.

For not in vain by twilight here,
With many a doubt and many a fear,
Our pilgrim path we tread ;
A little learn, a little do,
Observe, discover, hope, pursue,
And mingle with the dead.

Beyond the dark and stormy bound
That guards our dull horizon round,
A lovelier vale extends ;

MESSIAH rules in mercy there,
And o'er his Altar, bright in air
The morning star ascends.*

Oh ! holy seat of Love and Peace,
The sounds of war and conflict cease,
Within thy quiet reign ;

And every flower of fairest hue,
That once in favoured Eden grew,
Shall rise and bloom again !

For thee the early patriarch sighed,
Thy distant glory faint descried,
And hailed the blest abode :

A stranger here, he sought a home,
Fixed in a city yet to come—

The city of his GOD.

And oft by Siloa's haunted stream,
In heavenly trance or holy dream,
To faithful Israel shewn,
Triumphant over all her foes,
The true, the living Salem rose,
JEHOVAH's promised throne.

Yet, yet, a few short hours must run,
And GOD's unchanging purpose done,
The immortal day shall dawn ;
Even now, on yonder mountain, grey,
Methinks I see a wandering ray
Proclaim the approaching morn.

Come, SAVIOUR, come ! CREATOR, LORD,
Substantial LIGHT, Eternal WORD,

Thy chosen seed redeem !*
Awake as in the elder time,
And marshal all thy hosts sublime,
And bid thy banner stream.

And oh ! while yet we linger here,
With promised grace descend and cheer
Our doubtful path below :

That strong in faith, and warm with love,
With steady aim our feet may move,
Our grateful bosoms glow.

A FRAGMENT.

*For ye are not come to the Mount that might
be touched, &c —HEB xii. 18*

CHILDREN of GOD, who pacing slow
Your pilgrim path pursue,
In strength and weakness, joy and wo,
To GOD's high calling true ;

Why move ye thus with lingering tread,
A doubtful mournful band ?
Why faintly hangs the drooping head ?
Why fails the feeble hand ?

Was the full orb that rose in light
To cheer your early way,
A treacherous meteor, falsely bright,
That blazed and passed away ?

Was the rich vale that proudly shone
Beneath the morning beam
A soft illusion, swiftly gone—
A fair and faithless dream ?

Oh ! weak to know a SAVIOUR's power,
To feel a FATHER's care :
A moment's toil, a passing shower,
Is all the grief ye share.

The LORD of Light, though veiled awhile
He hide his noontide ray,
Shall soon in lovelier beauty smile
To gild the closing day ;

And bursting through the dusky shroud
That dared his power invest,
Ride throned in light o'er every cloud
Triumphant to his rest.

* Rev. ii. 28. and xxii. 16.

* Isaiah li. 9. and Rev. xix. 11—14.

And there beneath his beam renewed
That glorious vale shall shine,
So long by trembling Hope pursued,
And now for ever thine.

Then, Christian, dry the falling tear;
The faithless doubt remove;
Redeemed at last from guilt and fear,
Oh! wake thy heart to love.

A SAVIOUR'S blood hath bought thy peace;
Thy SAVIOUR GOD adore:
He bade the throb of terror cease;
The pains of guilt he bore.

For not to Sinai's flaming height
We lift the fearful eye,
Where clouds and shades of fiercest night
Proclaim JEHOVAH high!

The lightning flash, in vengeance aimed,
The tempest's awful hour,
Whose funeral notes too well proclaimed
The Law's condemning power;—

All, all are fled—in Levi's line
The anointed Elders fail;
An holier Voice, an arm Divine,
Hath rent the mystic veil.

No more, &c. &c.

REVIEW OF NEW PUBLICATIONS.

WEYLAND *on the Principles of Population.*

(Continued from p. 745.)

IN the preceding part of this Review we have given our reasons for holding it, as a general position, that ordinarily population occasions an increase in the supply of food, and not the increased produce an increase of population. We are far from denying, indeed, that the start given to public industry, by the pressure of want, may sometimes overpass the demands of an existing population; or from disputing the reality of that oscillation, which has generally been apprehended to result from this race between the food and the consumers, in any given country. But to hold, that the supply of food is generally first in the race, would seem to amount to a declaration, that plenty is productive of more industry than want. At the same time we have already said, that, the subject being intricate, and the facts remote from observation, we speak with less confidence, and are prepared for some difference of opinion.

We do not wonder, therefore, to find ourselves opposed on this question, even by so truly respectable a writer as Mr. Weyland. But we are surprised (we acknowledge,) by many observations which drop from him in support of his sentiments,

and which seem to imply a misapprehension of the drift and nature of the system which he has undertaken to refute.

Thus, after a truly distressing account of the miserable condition of the hunting tribes in North America, and of the want of food frequently sustained by them, notwithstanding the extreme scantiness of the population, he leaves the following question to the judgment of his readers: "Whether the pressure of population against food in these regions be a dispensation of Providence, from which they can only escape by a decrease in the number of the people; or a salutary consequence of vice, from which a little industry would relieve them." (p. 36.) Now we imagine, that no advocate of Mr. Malthus's doctrine ever maintained, that the pressure of population against food, in such circumstances, was an evil that could only be escaped by a decrease in the number of the people. On the contrary, while he considered the condition of these hunting tribes as an evidence of the prevailing tendency of population to outrun the actual means of subsistence, he would consider the only legitimate and wholesome remedy for the existing distress to be the cultivation of the soil.

Pater ipse colendi
Haud facilem esse viam voluit, ———
——— curis acuens mortalia corda.

And if this consequence could, by any exertions of benevolence, by instruction or legislation, be made to ensue, he would consider, that a superior incidental good had resulted from a positive evil. At the same time he would be led to inquire, whether the same good might not have been purchased at a less expense of misery; and to fear, that nothing could prevent a similar, though, in proportion to the progress of civilization, a much mitigated evil from eventually recurring, at the latest, when all the lands should be taken into cultivation, if population were still to go on without restraint, and the natives should continue to propagate, like rabbits, without regard to their prospects of maintaining a family.

So also, in speaking of the tendency of population in the early stages of society, Mr. Weyland says—

“If in fact it presses against the actual supply of food, so as to bring a temporary inconvenience upon individuals, that effect is entirely to be ascribed to the laziness or ignorance of those individuals. It is no less evident, that this pressure is necessary to stimulate them to such exertion as would carry on the society to its next stage.” p. 28.

Now the laziness and ignorance of individuals help, in fact, to form one of those checks to population which Mr. Malthus assigns under the head of vice; and the necessity of this pressure, as a stimulus, is so far from involving a denial of Mr. Malthus's principles, that it is, in reality, an admission of them. The same remark may be repeated on the following passage.

“If we consult the accounts rendered by different authors, who have been eye-witnesses of men's actions in the early stages of society, when no attempts were making to lead them into the paths of civilization, it is to be feared, that we shall too frequently find them of a nature grossly vicious, and calculated even to repress the population within the limits of that salutary pressure, against the actual means of subsistence, which is necessary to the further

development of their resources, and not only to keep it within those limits, but even to produce a gradual diminution in the scanty numbers of the people.” pp. 29, 30.

Here is the check of vice operating upon and prevailing against the natural tendency of population.

Again: Mr. Weyland closes his account of savage and pastoral life, in these words:—

“In the foregoing picture, then, of the several gradations of savage and pastoral life, vice and misery are indeed frightfully prominent. But it would be too preposterous an abuse of terms to say, that their office is to repress a mischievous tendency to exuberance in the population, when they are in fact the positive means, not only of preventing even a salutary increase, but actually of inducing in many cases a rapid diminution in the existing numbers.” p. 45.

Now by using the word, office, in this passage, Mr. Weyland would seem to imply, that his opponents regard vice as well as misery, in the light of a Divine appointment, the design of which is to repress a mischievous tendency to exuberance in the population: whereas they only contend, that such is the *effect* of vice and misery, not their *office*; and they look around for other means, by which that effect may be brought about without the agency of such instruments. Nor is it surprising, if, when vice and misery take part in this work, instead of those milder remedies which both Mr. Malthus and Mr. Weyland would gladly substitute for them, as being more conformable to the mind of Providence, the effect should be not only to repress but to destroy. On this head, we may readily adopt the language of Mr. Weyland: nor do we imagine, that Mr. Malthus himself would object to it.

“Providence is continually accumulating the intimations of its will, by adding misery to misery, as the condition of a perseverance in idleness and vice, and as a stimulus to the efforts requisite to escape from them.” p. 44.

We will quote but one passage more, which is so far from being at variance with the system against which it is brought to act that our readers may be tempted to suspect, when they read it, that they are actually reading the language of Mr. Malthus.

"Care, forecast, anxieties of mind, emulation, severe attention to business, various active avocations, and the general incompatibility of the marriage state with the new order of pursuits, form the first natural causes of a diminished tendency in the population to increase, incident to the prosperous conduct of trade and manufactures; for there seems to be no doubt, that in proportion to the continued necessity of mental exertion, or abstraction, many who could well afford to rear a family are placed in situations and pursuits, where a voluntary abstinence from marriage, and the incapacity and indisposition to rear large families, become very general. Moreover, the comparatively unfavourable state of the atmosphere, even in towns of a moderate size, and the confinement and unhealthy occupations of the inhabitants, not only weaken the robust state of health, necessary to the production of a numerous and healthy progeny, and diminish the number of births, but likewise very much shorten the period of human life in those situations, and increase the proportion of deaths. The average number of births to a marriage in towns has been calculated at between three and four; while in the country it is said to amount to four and a half or five: and even in moderate towns, such as Newbury, containing a concentrated population of not more than four thousand and two hundred souls, the annual deaths are to the population, as one in twenty-eight, or twenty-nine; while in the purely agricultural villages they often do not exceed the proportion of one in fifty or sixty. Here then are two natural and unavoidable causes, very strongly tending to weaken the principle of population. Moreover, the artificial wants, which are converted into necessities of life at every step in the progress of civilization, render the support of a wife and family more difficult, consistently with retaining other personal enjoyments, and cannot but farther diminish, in some degree, the proportion of marriages throughout the whole community, so that the triple operation of a decrease in the number of marriages, diminished fertility in the human species,

and an augmented proportion of deaths immediately begins, by the natural and unavoidable course of nature, to repress the progress of population, as soon as a part of the people are collected into towns," pp 62—64.

These last quotations have led us to anticipate, in some degree, what should have fallen under the third head of inquiry; namely, the means, or, as Mr. Malthus calls them, the checks, by which population is really kept within the limits which it has a perpetual tendency to exceed. Many of these checks, indeed, cannot be better stated than they are in the passage last cited from Mr. Weyland. But they have all been classified already, under the two heads of vice and misery thinning the actual population, and prudential restraint preventing the growth of it. On this division of the subject, therefore, we do not propose to enlarge, but will sum up the whole of what we consider to be now clearly established. First, We consider it as an indisputable truth, that population, when unrestrained by moral considerations, has a natural tendency to increase at a rate with which the powers of the soil to afford subsistence cannot possibly keep pace. Secondly, We have delivered it as our opinion, and have briefly assigned the reasons for that opinion, that, in all stages of society, it is the sense of want, arising from the pressure of the population upon the actual means of subsistence, that occasions any augmentation of those means. And, thirdly, We acquiesce in the generally admitted position, that if, notwithstanding this tendency in population, it can never be for any long time really superabundant, the reason is, because there are always in operation two powerful checks upon it; the one diminishing the further multiplication of the species, the other reducing its actual numbers.

Since, then, it would appear that

these two checks upon the increase of population, or, at least, one of them, are in operation, often in the advancing, and always in the advanced states of society, the next proposition, which (we should think) must be universally admitted, is, that the wealthiness of any state must depend on the degree in which the preventive check prevails above the positive, because the positive checks are evils, and the preventive one a remedy.

Mr. Weyland, indeed, contends, that no checks at all are necessary. But the amount of his argument seems to be, in other words, that the industry and moral virtue which are essential to the continuance and improvement of civilized society, and which must, more or less, prevail in a country whose government, laws, and customs, are founded in the main on principles of religion, morality, national liberty, and security of person and property, are sufficient to put in motion all the preventive checks which are wanted, without any artificial assistance. This seems to be nearly equivalent to the second, third, and fourth of his fundamental propositions, which we will now subjoin in his own language.

"Secondly, This tendency (that is, the tendency of population to keep within the powers of the soil,) can never be destroyed, and can only be altered or diverted from its natural course, so as to induce a mischievous pressure of population against the actual supply of food, by grossly impolitic laws or pernicious customs, either, first, accelerating the progress of population considerably beyond its natural rate; or, secondly, depressing the productive energies of the soil considerably below its natural powers. Thirdly, This tendency will neither be materially altered, nor diverted from its natural course, so as to produce the evils mentioned in the last proposition, in a country whose government, laws, and customs, are founded in the main on principles of religion, morality, rational liberty, and security of person and property, although these principles may obtain only an imperfect influence. Fourthly, This tendency

will have its complete operation, so as constantly to maintain the people in comfort and plenty, in proportion as religion, morality, rational liberty, and security of person and property, approach the attainment of a perfect influence." pp. 21, 22

The argument, as stated above, seems also to contain the substance of his doctrine on what he calls the progress of society towards the point of non-reproduction. As the history of this progress is original, we shall produce as much of it in his own words as may be necessary to put our readers in possession of his argument.

"There must be a point at which the whole population will naturally be incapable of a further increase; and it appears that this will happen, when the sterility of that part of the people, which does not reproduce its own numbers, becomes so great, or rather, when the sterile portion of the people becomes so numerous, that the reproducing part will not be able, by any natural fertility of its own, to supply the deficiency—when each couple among these last, for example, must produce seven or eight children on an average for the purpose. This I shall venture to call its point of non-reproduction." p. 108.

"One third only of the numbers born in towns actually marry. It follows, that the annual births are, to the annual marriages, as six to one; or two persons out of six, that are born, actually enter into the marriage contract. The proportion of births to a marriage, in the course of its duration, has also been found to be four in towns. But, as half the numbers born die in childhood, two children, or one half of the produce of each marriage, must be taken out of the effective population, so that each married pair will only rear just enough to replace their own numbers. The total deficiency, therefore, in each generation must be equal to the number of those who live and die unmarried beyond the age of puberty; which we have before seen to be one-third of the adults, or a sixth of the whole population, born within the limits of the town. Unless, therefore, this number of recruits from the country flows into the town in each generation, the total number must decline, and very rapidly; for, a deduction being made from each pair replacing its parents, in proportion to those

among them who live and die in a state of celibacy, the number of marriages will decrease one-third in each succeeding generation. The number of children will, of course, decrease in the same proportion, so that in eight or nine generations from the first in the series, the people would be absolutely extinct, supposing no supply to come from the country." pp. 111, 112.

"We must now, therefore, proceed to inquire, to what extent the country-districts, containing two-thirds of the whole population, are capable of supplying this deficiency of one-sixth in the population of the towns in each generation. We have seen that the average proportion of births to marriages, in these situations, is six, and the proportion of early deaths to the births is much less than in towns. The average may be fairly stated at about one-third before puberty. Two-thirds of the born, therefore, live to a marriageable age. The proportion of these, who actually marry in the country, would, at first sight, appear to be much greater than in towns; and, in the natural order of things, it certainly would be so. But we find, from the great proportion of births to deaths in country-villages, where a comparatively slow increase of population has taken place, that many persons emigrate usually in the prime of life, and before marriage, to the army, navy, colonies, and towns; and, though some of them do afterwards marry somewhere, their offspring is not numerous, and is generally assimilated with the population of the towns. The whole supply, therefore, which the country-residents could afford in order to make up the deficiency in the towns, which, as we have said, contain one-third of the population, may be thus estimated." p. 113.

"Suppose the whole population of a state to be nine millions, one third of which, or three millions, reside in towns, suffering a deficiency in each generation of one-sixth, or five hundred thousand, which must be supplied from the country. In the country, the number existing is six millions, four of whom are always at an adult age, or rising towards it. Of these four millions, five hundred thousand are required in a generation, or in thirty-three years and a half, to supply the deficiencies in the towns; and the same number is required

to make up for the deficiencies left in the families belonging to persons in the army, navy, colonies, foreign trade, &c. who do not reproduce their own numbers. Three millions of adults would, therefore, still remain in the country in a condition to rear families; and, from their procreative powers, a supply of six millions is to be raised, and constantly kept up to the ages at which they would respectively die or emigrate: namely, one million would be wanted to supply the waste of the towns, army, navy, colonies, foreign trade, &c.; two millions for early deaths, and three millions to replace the parents. Now, supposing that three-fourths of these three millions of adults in the country, or two millions and two hundred and fifty thousand, should actually marry, which is a high proportion considering their various conditions in life, their progeny would amount to six millions and seven hundred and fifty thousand; and the whole increase of the population, upon this hypothesis, would be seven hundred and fifty thousand upon nine millions, or a twelfth in one generation of thirty-three years and a half; a rate of progress which would not double the population in three centuries. Such a rate of increase is surely sufficiently slow to alleviate any alarm concerning the vice and misery incident to a redundant population, and to preclude any necessity for extraordinary abstinence from marriage to keep down the exuberance. I have purposely given these calculations in a manner more favourable to my opponents than the actual averages would warrant, that the subsequent argument may appear the more indisputable. If, for example, only two-thirds, instead of three-fourths, of the adults remaining in the country, actually married, which the advanced state of society in a very civilized country may render probable, and the waste of the towns is supposed equal to one-fifth instead of one-sixth of the population born within their limits, then it is evident that the progeny of the country-residents would barely replace themselves and the waste in other places: and there could, on the whole population, be no increase at all. But, taking all the advantages of the hypothesis, in the last paragraph, it is easy to perceive that a short step towards the state of society, in which one half of the inhabitants reside in towns, would naturally bring the population to its

points of non-reproduction; nor is the whole case yet stated. The period of life being shorter in towns than in the country, a generation would sooner pass away in the former; that is, the whole number then existing will be dead, and require to be renewed sooner than those in the country." pp. 113—115.

"Thus we perceive, that every step which a country takes towards the end of its resources, is accompanied by a correspondent abatement in the tendency of its population to increase; that although, in abstract theory, so many people, if they were all to marry as early as possible, and all to procreate and rear as many children as they might do, were they in different circumstances and distributed in a different manner, would very soon outrun the decreasing powers of the soil to afford food; yet that necessary and anticipating alterations arise in the state of society, as those powers of the soil diminish, which render so many persons unwilling to marry, and so many more, who do marry, incapable of reproducing their own numbers, and of replacing the deficiency in the remainder, that the population is, in real fact, always prevented from having a natural tendency to exceed the feasible supply of food."—p. 124.

In this ingenious and novel theory we so far agree with Mr. Weyland as to admit that, in a highly advanced commercial community, the towns are crowded with a population that does not reproduce its own numbers. This population moreover, consisting more and more of small artisans, like our Spitalfields' weavers and the lace-makers in many towns, who contribute to produce works that are designed to outvie the productions of other nations in cheapness, as well as excellence, are gradually becoming poorer and poorer. The artists in question are frequently not at all wanted from any need of the work which they perform; but in a rich commercial country, work may generally, though not always, as may be perceived in the present state of this country, be found for them. Now these people, it is agreed, are supplied generally from the redundant country population. What then would

Christ. Observ. No. 180.

have been the case had the country not reared such numbers to sicken and die in the towns? Those towns would have been less populous and more healthy, less opulent and less full of poverty, less ingenious and better fed. The tendency to overstock the towns would have been checked preventively, and the necessity of the positive checks, scanty food, close confinement, slender wages, and crowded living, to say nothing of the consequent vice and misery which most of our large towns foster, avoided: so that it would appear, that the point of non-reproduction is hardly to be attained, but in consequence of an excessive population turned adrift from the country to be cooped up in those graves of the peasantry, the towns. In this state of society, though the preventive check operates to a very great and beneficial extent, as Mr. Weyland very amply proves, the tendency to over-peopling is so great that the positive checks have also their full share in reducing it; for what is it that thins the population in towns? "The comparatively unfavourable state of the atmosphere," says Mr. Weyland, pp. 63 and 423, "and the confinement and unhealthy occupations of the inhabitants." Hence follow more wealth and weaker constitutions; and much vice also, as well as much refinement, is a general concomitant. Surely the state of things would be much better if the preventive check were called into more complete operation, not for keeping down the population eventually, but for retarding it till an adequate supply of food could keep it company; for population would still increase, on the whole, if security were given to property and encouragement to agriculture. For the preventive check is a restraint upon births, the positive checks upon population; so that, where the preventive check does not operate sufficiently to keep down the number of

births to the level required for the healthy condition of the state, the positive checks are sure to come in to correct the luxuriancy, like the pruning knife, which lops off the superfluous and barren wood of a fruit-tree. But we are overstepping the bounds of our present argument. We are at present only concerned to shew the difference between Mr. Malthus's theory of positive and preventive checks, and that of Mr. Weyland on the tendency towards non-reproduction. It seems to be granted on either hand, that the action of both checks on population is greatest in the most advanced states of society. But while this leads Mr. Malthus to conclude, that in such a state of things the country is overstocked with people, and that a more extensive use of the preventive check would supersede or materially reduce the necessity for the positive checks, Mr. Weyland, on the other hand, is only fearful lest the industry and consequent prosperity of the country should decline, unless some new impulse is given to the diminished activity of the principle of population. In short, Mr. Malthus thinks, and we think with him, that the principle of population may be safely trusted to produce as abundant a supply of men as any state of society can require, and that our only concern is with the industry and morals of the people; while Mr. Weyland holds, that at a certain period of society a bounty on population may become necessary to keep up its existing numbers. For our own parts we profess ourselves satisfied without any more formal proof, that, in whatever state of society population is checked, both positively and preventively, the community must be benefited, in proportion as the positive checks come less into operation, and the preventive checks more.*

* We need hardly say, that no part of this reasoning applies to the wretched population of our slave colonies. They

We have not space to consider the bearings of this question upon the present condition of our own country; nor would it be consistent with our general plan to enter deeply into questions that are merely political. But we could not avoid being somewhat surprised by the following question:—

“Is it not a fact, that notwithstanding the rapid increase which, by artificial assistance, the population has attained, we find, that food is comparatively so much more plentiful, January 1816, and has increased so much more rapidly, even though produced from a soil whose most fertile spots have been long since occupied, that the actual difficulty is not now, how to feed the people, but how profitably to dispose of the superfluity of the food raised for their support?” p. 129.

We have no hesitation in giving a negative reply to this query. At the time mentioned, there were not only thousands of half-starved artisans in the country, but great numbers of agricultural labourers unemployed and consequently in great measure unfed, while recent parliamentary inquiries have brought to light a vast portion of unobtrusive want and misery, which no public institution has been adequate to relieve: and this evil is daily increasing. The food existing in the country, including the hoard of imported corn, might be sufficient for half-feeding this ill-provided multitude, without justifying any inference as to the sufficiency of the food raised in the country for the real wants of the people. The importation of corn, and the great diminution in the demand for manufactured goods, had reduced the price of corn below that which would repay the farmer for all the expenses he had incurred in rent, war-taxes, and war-prices, without authorizing the conclusion, that the food, which was insufficient for

are in the situation of beasts of burden, rather than of men. See an able view of this subject quoted from Hume, at p. 35 of our present volume.

the people in the absence of our army and navy, had suddenly become superabundant for the supply of the whole assembled population. The deficiency in demand arose from the poverty, not the wealth of the consumers.

These are all the doctrines on this subject for which we are anxious to contend. We proceed now to some of the practical consequences; into which, however, we do not intend to enter so much at large, because these are less certain and more liable to mistake, not only from possibility of error in apprehending the disease, but from the increased possibility of error in applying remedies.

On this head, therefore, we are not unwilling to accede to the following remark on the business of a legislator in regard to the subject of population:—

“It will, however, be a comfortable discovery, if it shall appear, as I think it will, that in most cases he will best fulfil his duty by leaving things in the hands of Providence, who will probably be admitted to be the most competent legislator, in a case which concerns the whole world.”
p. 7.

We do not imagine, indeed, that even Mr. Malthus would have the slightest objection to this sentiment, were it not, that the institutions of society are continually interfering with the arrangements of Providence, and disturbing the balance by which otherwise conflicting elements might be reconciled. In fact, Mr. Malthus is so far from wishing to take this department of moral government out of the hands of Providence, that he conceives no human policy can materially increase or diminish the population of a country, except by increasing or diminishing the actual means of subsistence; for the numbers of the people will always keep pace with that measure, and, either by positive or preventive checks, will be saved from pressing far beyond it.

In all cases, indeed, he gives a

preference to the preventive check above the positive, as an enlightened philanthropist must necessarily do. He, therefore, inculcates what he calls Moral Restraint, as a duty incumbent upon all classes of the community; and it is precisely because the poor-laws discourage the practice of that duty among the lower orders, that he proposes the abolition of them and the adoption of a different system.

First, on the subject of Moral Restraint, it is Mr. Malthus's maxim, that no man has a moral right to marry, until he has a reasonable prospect of being able by his property or exertions to maintain a family. On this point, but for some extraordinary positions, which have been occasionally advanced, we should think it impossible there should be a question. People might differ with Mr. Malthus about the extent to which that forethought should be required, whether this self-restraint ought to continue till the individual feels himself confident of being able to maintain two children, or four, or six. It seems contrary to the genius of the Christian religion to take too much thought for the morrow. Something ought to be trusted in this, as in all cases, to the providential care of our heavenly Father, who is perpetually seen to overcome human fears, as well as to defeat human presumption. But it would seem to be a dictate of natural reason, that no person has a right to bring helpless beings into the world, without having some adequate means to provide for them, even if Scripture had not given its sanction to that principle, by teaching us, that “if any man provide not for his own, and especially for them of his own house, he hath denied the faith and is worse than an infidel.”

To this extent even Mr. Weyland himself seems to concede the principle we contend for, in what follows:—

“I venture to assert, as a general posi-

tion, that in a well-constituted and industrious community, every man who chooses it, may marry without prejudice to the state, as soon as he can procure a decent habitation, and perceives a fair probability, that the regular fruits of his exertions will enable him to maintain a wife and two children at the least." p. 411.

Surely this is the very principle of Moral Restraint inculcated by Mr. Malthus; and the only difference between the two writers regards the number of children who must be provided for by anticipation.

Mr. Weyland has indeed drawn a distinction between voluntary and involuntary abstinence from marriage, and says that the former will be sure to prevail to a sufficient extent in all the advanced stages of society. But in what sense is such abstinence voluntary? Is there any thing in a high state of civilization, which renders men disinclined to marry? Or rather, is it not in most cases a sacrifice which each individual makes, as Homer expresses it—

ἐκὼν, ἀέκοντι γὰρ θυμῷ,

because he finds he cannot maintain a family as creditably as he can subsist without one? And this is no other than the very motive and mode of abstinence recommended by Mr. Malthus, under the name of Moral Restraint. It is adopted more or less in the higher ranks of society. He wishes to extend it to the lowest. All men and women are naturally inclined to marry. But the forms of an advanced society will not allow of all men and women indulging that inclination. Their abstinence must therefore be, in a certain sense, involuntary. It is not compulsory indeed; for neither Mr. Malthus, nor any one else, but the pope, ever thought of forbidding to marry. But in the same degree in which abstinence from marriage is voluntary, in the upper ranks of life, or among footmen, maid-servants, and manufacturers, in the same degree would the abstinence of the labouring class

of every description be voluntary, if the moral code of Mr. Malthus should ever prevail among them. Nor is it to be feared, that such abstinence would eventually reduce the existing population. By stimulating industry it would increase the quantity of food, and thus favour the growth of population in the best possible way. The question, how far the general practice of such a virtue can ever be expected, need not to be entered into here. The Christian philanthropist ought never to despair; and, whatever may be the probable issue of his attempt, it is clearly the duty of the moralist, on the one hand, to inculcate every virtue, as it is that of the legislator, on the other, to promote no institution which may encourage the neglect of any.

How far the poor-laws of this country fall under the censure, conveyed in this last clause, is undoubtedly a most important subject of consideration. Mr. Malthus has said with his usual judgment, "The obvious tendency of the poor-laws is certainly to encourage population. But a closer attention to all their indirect as well as direct effects may make it a matter of doubt how far they really do this. They clearly tend, in their general operation, to discourage sobriety and economy, to encourage idleness and the desertion of children, and to put virtue and vice more on a level than they otherwise would be. But I will not presume to say, positively, that they tend to encourage population."—Another particular may be added to the above tendencies, which is that of increasing the number of illegitimate children. But the poor-laws of this country are open to still heavier censure. By diminishing the necessity of parents making a provision for their infant children, and still more perhaps by setting children free from the necessity of providing for their aged parents, they break in upon the charities of father, son, and mother, overrule the obligation of

the Fifth great Commandment, and weaken those moral ties which best hold society together. Nor is it to be forgotten, that while the hand of charity among the rich maintains its objects in comparative affluence, and the exertions of filial piety among the poor would often forego a last meal to relieve the wants of an infirm and declining parent, the tender mercies of the law, though liberal beyond all example, cannot pretend to do more than preserve them from starving, while by upholding the notion that the poor are adequately provided for, and preventing indigence from becoming obtrusive, they often paralyse the exertions which would otherwise be made for their benefit. It should be added, that the poor lose an effectual spur to their industry, when they receive as much money from their parishes in circumstances of ill health or occasional disability as their best labour could earn for them, and that thus the spirit of honest independence among the peasantry is broken by those institutions which have actually converted the greater part of the labourers of England into pensioners upon the public. It may indeed be said, that the assistance afforded by the poor-laws is dispensed to all the poor without exception, many of whom would necessarily be overlooked from one cause or another, by the most comprehensive and enlightened charity that did not proceed upon enactment; and that although the main body of the poor would probably soon be in a much better and more comfortable condition, if the laws, intended for their relief, were abolished, yet some few would be left to perish. This evil, however, we consider as greatly overrated. We have never heard that the non-operation of the poor-laws in Scotland has been attended with any such alloy of the unquestionable benefit arising from this source. Besides, few know the extent to which the

anticipated evil may even now exist in this country, notwithstanding the enormous amount of our poor-rates, especially in parishes where the poor are farmed out, and still more where two or three parishes are farmed together. And certainly, the idea, that there is no legal provision for the poor, while it could not fail to check the idleness, improvidence, and profligacy which exist among them, and thus to diminish their numbers, would stimulate the inquiries of the benevolent and gain additional attention for the prayer of the unfortunate. At the same time we admit, that the question of the poor-laws has become exceedingly intricate, and that it involves a multitude of conflicting considerations. Accordingly, we feel no small degree of hesitation in assenting to the plan, proposed by Mr. Malthus, for their entire abrogation. The poor-laws exist, and have existed for ages; and convinced as we are of the extensive evils, political and moral, which flow from them, we should shrink from a sudden abolition of the whole system. One obvious objection to his plan is, that it provides no asylum for those actual sufferers from age or disease who would probably be ruined by the removal, even after a long previous notice, of a relief on which they had been accustomed to depend. He seems also to speak of poverty, as if it were the uniform effect of improvidence, not of misfortune. We should be sorry not to retain so much of the poor-laws as would enable the magistrates or other officers to tax the opulent for the relief of undeserved and irremediable distress, or to extend assistance occasionally to the penitent, however blameable: and, could any measure be devised for securing these objects, we should, so far as we at present understand the subject, willingly see the remainder abolished by a series of gradual acts.

The moral and political lectures,

which Mr. Malthus proposes, may, like Mr. Weyland's project for keeping up a set of healthy breeders for the community (p. 172,) have rather a ludicrous air; and certainly we would not recommend grave discourses to the poor of this description, more than on general subjects of political economy. But the duty of chastity and of abstinence should clearly be enforced on the poor as well and in the same way as other duties, and might be expected to be equally successful.

Mr. Weyland, after the example of Mr. Malthus, devotes a considerable portion of his work to an explanation of the principle of corn laws, bounties on exportation, and other subjects of a political nature, with reference to his own theory on the principle of population. It cannot be expected, that we should in all respects agree with him in these disquisitions, although on some of them, and especially on the nature of rent, wages, and profit, which appears to us the soundest and best part of the work, we think his doctrines highly valuable. On the first of these subjects, he convicts Dr. Smith and Mr. Malthus, of an important error: but it is not compatible with our plan to enter deeply into any of them; and besides, while the first principles of this theory are disputed, it is rather dangerous to erect practical systems upon it. The statesman indeed must be prepared to act according to the lights, whatever they be, which are afforded him. But the philosopher may be allowed to hesitate at every step of his progress, till he has ensured the soundness of the footing on which he stands. There are many other topics, treated in Mr. Weyland's volume, which would more naturally attract the attention of the Christian observer: on the state of Ireland, in particular, many useful remarks occur, on which we hope some future opportunity will enable us to dwell.

At present we will only say, that we should gladly form Mr. Malthus and Mr. Weyland into a committee for the improvement of that country, and have little doubt, that after a little discussion they would agree in most of their measures, while the amicable debate, thus occasioned, might possibly lead to some further agreement in their principles. The mention, however, of these numerous subjects gives us occasion to observe that frequent and unmethodical introduction of topics of a practical nature, in many parts of Mr. Weyland's treatise, which breaks the thread of his theoretical argument, and renders the general effect of the work dull and heavy, while the materials which compose it are many of them of a highly interesting description. Indeed, his style, as well as his arrangement, is defective in simplicity. This remark, however, is by no means applicable to that part of his work which is devoted to the disquisition on agricultural expenses, which is so able as strongly to elucidate the advantage which the possession of a really good argument gives to a style. Nor can we sufficiently admire the manly frankness with which, as often as an opportunity occurs to him, he advocates the cause of genuine religion and its efficacy in healing all the evils of society, which nothing else can heal. Indeed, when we perceive the spirit in which he writes and thinks, we regret exceedingly to find ourselves ranked as his opponents, and wish he had given greater prominence in his treatise to those important and practical maxims in which we agree with him, than to those speculative points on which we differ. Nor can we help regretting a certain levity and even flippancy of tone, with which he occasionally treats the positions of his adversaries, and impairs the grace even of good reasoning.

The remainder of those practical

conclusions which Mr. Malthus himself drew from his novel speculations, it becomes now very gratifying to see more and more carried into practice. The diffusion of education, the establishment of provident banks, the institution of funds for the relief of travellers, and the consequent economy and regulation of private charity, are delightful spectacles to the philanthropist; and to none more so, we are confident, than to both these political theorists, whatever may be their speculative differences. All these, however, were to be found recommended in Mr. Malthus's pages, before one of them was practised; and, if it were not for some features of harshness which accompany all, even the most benevolent, of his proposals, the name of Malthus could not fail of awakening a degree of veneration and love which is not now found to attend it. We object certainly to his frequent reference to the doctrine of expediency, as the standard not only of political legislation but of all morality; and we cannot sanction the severity of a system which, in denying relief to the improvident poor who have burdened themselves with families they cannot support, gives no encouragement to subsequent repentance, and provides no refuge against despair. But, though he has pursued his doctrines to their consequences with too unbending a strictness, we cannot but acknowledge that the doctrines are themselves good, enlightened, and philanthropic; and we only wish that, in proposing and enforcing them, he had recollected that gracious rule of our Divine Master: "No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." The following extract from his practical directions we cannot deny ourselves the pleasure of transcribing.

"One of the most valuable parts of charity is its effect upon the giver. It is more blessed to give than to receive. Supposing it to be allowed, that the exercise of our benevolence in acts of charity is not, upon the whole, really beneficial to the poor; yet we could never sanction any endeavour to extinguish an impulse, the proper gratification of which has so evident a tendency to purify and exalt the human mind. But it is particularly satisfactory and pleasing to find, that the mode of exercising our charity, which, when brought to the test of utility, will appear to be most beneficial to the poor, is precisely that which will have the best and most improving effect on the mind of the donor. The quality of charity, like that of mercy,

is not strain'd:

It droppeth, as the rain, from heav'n
Upon the earth beneath.

The immense sums distributed to the poor in this country, by the parochial laws, are improperly called Charity. They want its most distinguishing attribute; and, as it might be expected from an attempt to force that which loses its essence the moment that it ceases to be voluntary, their effects upon those from whom they are collected are as prejudicial as on those to whom they are distributed. On the side of the receivers of this mis-called charity, instead of real relief, we find accumulated distress and more extended poverty; on the side of the giver, instead of pleasurable sensations, unceasing discontent and irritation. In the great charitable institutions supported by voluntary contributions, some of which are certainly of a prejudicial tendency, the subscriptions (I am inclined to fear) are sometimes given grudgingly, and rather because they are expected by the world, from certain stations and certain fortunes, than because they are prompted by motives of genuine

benevolence ; and, as the greater part of the subscribers do not interest themselves in the management of the funds, or in the fate of the particular objects relieved, it is not to be expected that this kind of charity should have any strikingly beneficial influence on the minds of the majority who exercise it. Even in the relief of common beggars, we shall find that we are often as much influenced by the desire of getting rid of the importunities of a disgusting object as by the pleasure of relieving it : we wish that it had not fallen in our way, rather than rejoice in the opportunity given us of assisting a fellow-creature. We feel a painful emotion at the sight of so much apparent misery ; but the pittance we give does not relieve it. We know that it is totally inadequate to produce any essential effect. We know, besides, that we shall be addressed in the same manner at the corner of the next street : and we know that we are liable to the grossest impositions. We hurry, therefore, sometimes by them, and shut our ears to their importunate demands. We give no more than we can help giving, without doing actual violence to our feelings. Our charity is, in some degree, forced ; and, like forced charity, it leaves no satisfactory impression on the mind, and cannot therefore have any very beneficial and improving effect on the heart and affections. But it is far otherwise with that voluntary and active charity which makes itself acquainted with the objects which it relieves ; which seems to feel and to be proud of the bond that unites the rich with the poor ; which enters into their houses, informs itself not only of their wants but of their habits and dispositions, checks the hopes of clamorous and obtrusive poverty with no other recommendation but rags, and encourages with adequate relief the silent and retiring sufferer, labouring under unmerited difficulties."—Malthus, Book iv. ch. 9.

On the other hand, there are two subjects, for the introduction of which into the present inquiry we are exclusively indebted to Mr. Weyland : and they are, first, the effectual cure which would result for all the evils incident to population, were the principles of religion and morality diffused through all ranks of the community ; and, secondly, the duty incumbent on Christian and civilized states to help their less favoured neighbours forward in the career of civilization, and impart to them the knowledge of Christianity. This last duty receives additional force from the consideration which we have ourselves suggested, that it is impossible for nations who have once degenerated into barbarism to rise again without a regenerating principle from without : and on the first head we would introduce the article of moral restraint, as a duty, belonging to that moral code which Mr. Weyland justly enforces. With these preliminary observations on the two subjects now adverted to, we cannot better close this article than by allowing Mr. Weyland to speak to our readers for himself.

On the cure which sound morality affords to all the evils of society, Mr. Weyland observes—

"It is a fundamental principle of my treatise to submit the truth of the propositions, the freedom of society from the vices and evils of a redundant population, and the consequent progress of mankind in political improvement, to some degree of dependence upon moral amelioration. It will be observed, that I have not merely had in view Mr. Malthus's principle of moral restraint, which includes only abstinence from early marriages, and from irregular sensual intercourse, but that general prevalence of moral principle, in whatever degree, which pervades the whole of the political body, which more or less induces public men to act with public spirit, and an honest regard to the real welfare of the people, and private men to seek their own advantage with an enlightened regard to the interest of others ; and which, above all, produces a system of go-

vernment and legislation, leaving men free to act in this praiseworthy manner, but repressing, with more or less severity, all accessible actions of a contrary nature." p. 160.

"The people must indeed contribute their share to the production and permanence of these blessings, by the adoption of a reasonable and moral system in their private and public conduct. The force of no political institutions, that ever were promulgated, is sufficient permanently to carry on the public prosperity, when opposed by a profligate and discontented, and consequently a factious, people; a consideration which should convince mankind, if any thing is capable of working the conviction, of the paramount influence of morals over politics. But, so long as the people will faithfully and steadily adhere to such a system, there seems to be no political necessity that their condition should ever alter for the worse." p. 322.

"Christian morality is the only solid foundation for the political welfare of the people." p. 398.

"During a long and attentive observation of the habits and manners of the poor in England, I have never observed a moral and prudent young man, of whatever number of children he may have been the father, in a state of misery." p. 409.

This particular testimony we apprehend that at the present time Mr. Weyland, after examining the state of the population in Staffordshire and other counties, would find it necessary to retract. Nevertheless we most fully agree with him in regard to

"the expediency of instituting a further inquiry, whether the connexion of religion and morals with politics has not frequently been too much overlooked; whether the former have not been argued upon too exclusively with reference to the individual as to his own personal condition with a view to eternity, while his temporal interests and the general condition of society have been supposed to be the exclusive province of the latter." p. 461.

In regard to the duty of missionary exertions, in the last place, for civilizing and christianizing the world, we
Christ. Observ. No. 180.

are happy to conclude our observations on Mr. Weyland's treatise with the following extract, which we recommend to general attention.

"How gravely must it press upon the consciences of those nations who have already run the career of civilization, and are actually living under the full blaze of its meridian splendour, to look back upon the point whence themselves first rose above the horizon of the moral world; to recollect the means which have promoted their own advancement, and to impart them to such as now require their guidance and assistance. With this view the encouragement of zealous but discreet missionaries, the moral uses of commercial intercourse, a provision for the religious interests of distant colonies, the abolition of all cruel, unjust, and oppressive methods of commercial enterprise, are at once erected into plain and positive duties. The Indian hunter must no longer be bribed by intoxicating spirits for the spoils of his chase, nor the African warrior for his more guilty spoils, even his fellow men; but they must be gently led to the knowledge of their duty and their happiness, and of the benevolent designs of Providence in their favour. And, above all, these objects must be secured by a provision for keeping alive among the foreign agents of the more civilized country, a sense of their moral and religious duties. It is thus and thus only that its intercourse with others can be either innocent or ultimately useful in itself; or that it can be honoured by Divine Providence as the instrument of conveying his destined blessings to the uncivilized regions of the earth." pp. 47, 48.

We are unwilling to take our leave of this important subject, before we have introduced to the acquaintance of our readers a most valuable elementary work on the subject of political economy, proceeding from the pen of a lady, which has been published by Longman and Co. in the course of the present year. It is entitled "Conversations on Political Economy, in which the Elements of that Science are familiarly explained, by the Author of Conversations on Chemistry." In this small volume we know not which to admire most,

the soundness of the principles which it inculcates, or the perspicuity with which those principles are enounced. A science involving undoubtedly many abstruse and subtle disquisitions, and hitherto regarded as accessible only by men of cultivated minds and accustomed to abstraction, may now be approached, even by the young of either sex, not merely without dismay, but with delight. Society is under great obligations to the enlightened author of this work; and we trust that the mine of useful information which it contains will not be neglected, but brought into general circulation, by its being made a common family and even school book.

Every-day Christianity. By the Author of *Rhoda*, &c. London: Colburn. 1816. 12mo. pp. 84.

THE above little spirited work purports to be the production of the author of a certain novel which, we believe, has already entitled itself to the fashionable epithet of *Popular*, and which is evidently thought by the writer not unworthy of patronising with its name the comparatively less attractive title of "*Every-day Christianity*." In the true spirit of critics, we are morose enough to suspect, seeing it in this connection, that our little work is a collection of sundry articles of moral and religious remark which had been prepared for the more important pages of "*Rhoda*," but were afterwards omitted from various reasons of convenience and expediency. Of course, we are warranted, by the mode of announcing the present, in conjecturing what kind of connection the two works might have with each other: and should the author complain of such treatment, we can only say, in reply, that if our remarks are of any importance at all, they have been principally invited by this avowed relation-

ship; and we trust it will be considered as some testimony of our approbation that we allow any place at all to this apparently "twin birth" in our necessarily very select pages.

With novels, indeed, or their authors, we profess to have very little natural affinity. Though some few may tread so closely on the heels of moral and religious instruction as to require our notice as *Christian* observers, yet the generality, we own, seem to us so far removed from the very name as well as nature of Christianity as to require us absolutely to forget *both*, in order to understand them. The reigning deity is Chance: the inspiring genius is Love; the presiding principle ever various and shifting, but in all its varieties essentially the same. The world furnishes the rule of conduct; the world sets the example; the world furnishes the reward. The great object, however at times artfully concealed, is worldly success, wealth, honour, reputation; "the things which are seen, and which are only temporal," not "the things which are unseen, and which are eternal." The very virtues are all of a worldly cast. Repentance implies a change, but from one species of worldliness to another; from an imprudent to a prudent love of the same things; from a rash to a guarded selfishness. In short, the heroes and heroines seem to be wheeled round in perpetual revolutions, but always kept by a strong centrifugal force, equally distant from that which alone we should think ought to be the centre of union, the grand merging point of all professed Christians; namely, Christian practice on Christian principles.

Whether the author of *Rhoda* means to vindicate the character of novelists from the same imputation which attaches to their works; whether the present writer means to set us hunting for better principles in the generality of novels themselves than we have usually suspected to

be there, or at least better in the pages of Rhoda than in most others ; or, finally, whether it is meant covertly to hint that the fatal truth respecting this species of composition is just such as we have described it, and that, in order to make a novel at all palatable to the world at large, it must be purged of all serious morality, and its better contents reserved for a more appropriate publication—whatever may be the intention of the writer of *Every-day Christianity*, we must congratulate him or her, and the world at large, on doubtless a well-meant, and a tolerably well executed, attempt to expose the inconsistency of mankind, and to set before us what ought to be our conduct as professed Christians, in contrast with what it but too plainly and frequently is found to be in general experience. Some defects, both doctrinal and practical, in our estimation of this all-important subject, will oblige us to speak of the whole work with not unqualified praise, as will appear in the course of the account of it which we shall proceed to give.

Its plan is very simple, and contains, without division or any very orderly arrangement, a string of certain free remarks, in succession, upon some very plain and palpable scripture precepts ; such as "the precepts of meekness, humility, and submission ;" "charity beareth all things ;" "thou shalt not kill ;" "lie not one to another ;" "whatsoever ye do, do it heartily as unto the Lord, and not unto men ;" "thou shalt not covet ;" "let your moderation be known unto all men," and so on. A comparison of these doctrines, professed alike by all Christians, with the real conduct and avowed maxims of the generality, affords the writer, as it may be well imagined, abundant scope for the exercise of all the varied modes of exhortation, expostulation, admiration, and reproach, as the case may have been supposed to require. These various

modes of address are applied to the several subjects of allowed ill tempers ; indulged pride ; vanity cherished even from earliest infancy ; worldly conformity ; the principle of honour, as illustrated by the practice of duelling, and habitual lying ; female forwardness, with a too-well-understood object ; love of selfish aggrandizement, dress, and equipage ; foolish talking, and all the nameless audacities of the tongue ; occasional excesses, and the whole train of thoughtless transgressions committed against that standard-precept of the Gospel, "Be sober-minded." The inconsistency of the world at large upon all these several points, when tried by the standard of its own *professed* principles, as a Christian community, is indeed too obvious to need much illustration or any proof. Before, then, we give a specimen of the lively and, in some instances, energetic manner in which the author has exposed this inconsistency in the world's practice, we feel disposed to supply, as we may be able, one defect in the outset, which seems to us to render the work very incomplete as it now stands ; namely, the absence of any distinct investigation into the *sources* or probable causes of this general obliquity, this departure of mankind from their own most acknowledged and indisputable principles.

Inconsistency appears to us to be the great sin of the world. Like every other sin, it is first of all to be traced to the corrupt and fruitful source of all sin within the heart of fallen man. So far we perfectly agree with our author, who well exposes the contradiction of the world upon this very point.

"The divine attacks sin in its strong hold, the corruption of our nature : he brings all his artillery to bear on the concupiscence of the heart : he reasons, he threatens, he exhorts, he allures. He does well. So may the unbelieving be converted, and the wicked reclaimed :—but who are the un-

believing?—and who are the wicked?—Not he, you, or I?—No?—We believe all that the holy Bible contains;—we are honourable, moral men;—we pay our debts and say our prayers,—certainly in public, some of us in private;—we do wrong to no man, and good to many; yet from us, and such as us, goes forth that leaven of wickedness that leaveneth so large a part of the whole mass of human society." pp. 9, 10.

But we should have been glad to have traced with our author the actual workings of this corrupt leaven in the mass of society; and to have shewn its distinct operation in producing this inconsistency, of which it leads to so frequent an exercise; that so, by laying open the channels by which this evil influence pursues its course into the heart and the life, we might be able to cut these channels, and dry up the perpetual and fatal supply which they afford of error, absurdity, and self-contradiction.

Menset out for the most part under all the ruinous, and, we might almost say, the irreparable disadvantages of a *bad education*. How rarely do we find such a system of education pursued, whether domestic or scholastic, public or private, male or female, as would deserve the commonest sanction of reason or religion upon scriptural grounds? We by no means intend to deny the many honourable exceptions which will occur to every reader, and to no person more agreeably than to ourselves, under this head. Nor do we mean to raise the idea in our readers' minds of any thing austere, monkish, or dogmatical; of any thing requiring large sacrifices of social feeling, classical taste, or scientific ardour, in our supposed system of Christian education. Our pages on many former occasions, we venture to say, will abundantly acquit us of any such *male-sane* intention. But after every allowance for the greatest possible diversity of mode, and the most enlarged range of youthful education; and after hoping to the utmost as to the frequency of cases in which these are

combined with effectual Christian instruction; is it not too clear that these form but the exception to a general rule? Is not the inconsistency we see and deplore, in after life, in the great world, but too discernible in the microcosm of schools and "seminaries of sound learning and religious education?" At home, the youth of both sexes see, and learn to be, what their forefathers were before them. And at school, we fear they are not taught to "seek first the kingdom of God and his righteousness," with the hope that through this legitimate channel "all other things will be added unto them." We feel no manner of doubt but that a consistent and primary regard to the great truths and sublime mysteries of our holy religion would be found no hindrance, but rather a help, to all that is really worth acquiring from the other sources of human instruction. The occasional purity of heathen morality, the pregnant examples of history, the lofty sentiments of ancient heroes, together with more refined and endlessly diversified touches of human character; the copiousness of expression, the richness of imagery, the harmony of numbers, the inspiring genius of poets, orators, and philosophers; the chastity of the classic age, the chivalrous extravagance of the romantic——may all in turn be imbibed at their respective sources without injury, nay with much benefit to the mind which is taught to hold them in their proper place. But for want of this teaching, and by making all these varied acquirements the idols, not the handmaids of education, they become, instead of a benefit, a serious injury. Associations of every kind the most unfavourable to real religion are raised in the mind: no effectual counteractive is given to the mischiefs of that pagan system which, with all its beauties, it should be recollected, originated with those who are designated by an Apostle

as "without God in the world." The very information necessary to form a Christian, even of the most moderate class, is often withheld. Already the pupil begins to feel and act upon the avowed maxims of his *only* effectual instructors. The seminary, like the world, becomes only nominally Christian; and the man goes forth, in all the essential littleness of boyish heathenism, to fulfil the duties and sustain the character of his Christian station. We take here but one department of education. We fear the second ranks in society might be traced to schools formed on the same general principles; and, if accomplishments be substituted for literature, or *added* to it, we may also too easily measure the results of female education by the foregoing statement.

As a consequence, in part, from defective education, though deducible also from other circumstances, another cause for the inconsistency of the world with their Christian profession is a wrong conception of the nature of Christianity, and a species of practical *Antinomianism* which, we are firmly assured, extends much further than a cursory observer might be apt to imagine. There is a very general acknowledgment of the superiority of the Christian code of *morals* above all others ever offered to the world; nay, an avowal of its absolute perfection. But then other parts of the system, more particularly some of its doctrines, are so construed as in several ways to give a latitude to the natural bias of the human heart, and fully to account for all the inconsistencies complained of in our ordinary practice. One species of Antinomianism, highly pernicious and most disgraceful to real Christianity, though we fear gaining much ground in these days, is that which abuses the notion of unconditional grace. This, by rendering faith *almost* independent of its fruits, and drawing a line which *scarcely* leaves

any connection between justification and sanctification, opens the door to a most shocking inconsistency in its application to the common conduct of ordinary men. We now sometimes crudely hear of the vicarious performance of the several Christian precepts of morality, by our great Head, in behalf of his members; and this, as perfectly compatible with the totally corrupt, unchanged, and incorrigible state of their own natural heart and carnal affections. Whence it would seem, that a person might be at once reputed meek and gentle as even the Lamb Christ Jesus, and yet be the prey of the most ungoverned and licentious passion; that a man might be at once said to be perfectly pure, and yet perfectly impure; that, according to an expression we have actually heard, "we may be as vile as Satan, and as black as hell, and yet as holy as Christ himself is holy, &c.*" But where this tremendous doctrine is not so openly broached, (and we hope it is still confined to a few persons misconceiving their own ideas,) still we apprehend much inconsistency in practice has arisen, and daily arises, from a notion that Christianity is a code more to be believed than practised; that a party or sect,

* We cannot help confronting this newly revived doctrine with a certain position maintained of old by an eastern class of pagan philosophers, who held the doctrine of a good and evil supremacy in the universe, and one of whose disciples is made to speak thus in the Cyropedia, lib. vi. We give the passage as translated by Lowth, on Isaiah xlv. 7. "O Cyrus, I have certainly two souls; and this piece of philosophy I have learned from that wicked sophist Love. For if I had but one soul, it would not be at the same time good and evil; it would not at the same time approve of honourable and base actions, and at once desire to do and refuse to do the very same things. But it is plain that I am animated by two souls; and when the good soul prevails, I do what is virtuous; and when the evil one prevails, I attempt what is vicious. But now the good soul prevails, &c."

joined or disclaimed, has much to do with final acceptance; that the profession of a sound evangelical faith is the great object of scriptural enforcement; that such a profession will act, as it were, spontaneously and mechanically in the production of the necessary fruits of faith; and that, in the mean time, the several obliquities from right practice, which the professor may exhibit, are not to be numbered to the same account, or to be visited with the same severity, as similar obliquities in mere men of the world. It is not by any means our intention to go to the bottom of these mistakes, or detail their various and often evanescent distinctions; more especially as we are conscious that a much larger class of practical Antinomians still remains untold, to whose principles we cannot but consider ourselves as *principally* indebted for all the inconsistencies we see and feelingly deplore in the large mass of mankind, vainly calling itself Christian. The Antinomianism we now speak of is that which falsely views the Christian system as a set of strictly conditional, and virtually meritorious, requisitions—a system which offers so much reward for so much work, and rests the attainment of justification and final salvation ultimately upon the quantum of human obedience paid to the Divine law. Faith, it is true, is admitted as a part of this system; and Christ is nominally made by some its foundation. But *works* are fundamentally made the cause of our salvation; they are the price paid for the attainment of salvation through Christ; and this inconsistency of creed is, we are persuaded, mainly followed up by much of that large mass of inconsistency in practice of which we are complaining.

If works are, after all, to be made, even though through Christ, the stipulated price of our salvation, then the consequence is almost in-

evitable, reason as we will, that each person will settle in his own mind just what is sufficient to serve the turn, and *that* he will pay and no more. A little more, or a little less, is, according to this plan, not thought of much consequence in the general balance; and to purchase heaven with perfect obedience would be as unreasonable as to require the wealth of the Indies to procure the necessaries of life. The sublime and simple standard of gospel perfection is scarcely referred to; or it is looked upon only as a general code of precepts, of which enough is to be done to procure salvation, and that is all; a sort of treasury of merit, from which each may draw according to his nature and circumstances, and of which the rest may be safely left to other candidates for heavenly reward. In short, the old notion of compensations is secretly introduced; and the exterior heartless performance of a few moralities is contentedly set up as a dispensation from the rest; just as the old rabbins would allow of the breach of four, or even five, of the precepts of the Decalogue, if accompanied with a punctilious and ceremonious observance of the remaining number. Hence all the strange inconsistencies of week-day dissipations and Sabbath solemnities, parsimonious charities and extravagant pleasures; the honest hand, but covetous heart; the zeal for forms, with a denial of the true Christian spirit; in fact, the name of Christ, with the nature of the world, all which are but too open to daily observation. The "dwarfish virtue" is to be set off against the "gigantic vice." Conscience is to meet with its fair demands on one side, and the world, on the other, with its necessary claims. Enough is thought to be done for both the present and the future life, and at least the *mitigated* code of Christian morals should find nothing

to complain of in a balance so largely in favour of propriety and decorum. The "flattering unction" is laid upon the soul: we sin as if by license; and with these false and really antinomian views of the Gospel, every species, if not every act of crime, under the canopy of heaven may have been successively reconciled.

But, after all, perhaps one of the most material causes of this visible inconsistency—one connected with all other causes, and which lies the deepest, but operates the most forcibly, at the root of all human actions—is a secret and lurking *infidelity*, which, more or less, may be considered at once as the crime and curse of human nature; as it is most directly opposed to that "precious faith" which is the peculiar gift of true Christianity, and delineated by an Apostle as "the substance of things hoped for, the evidence of things not seen." We acknowledge the system of the Gospel to be excellent; we confess the force of its evidence; we allow the importance of its precepts; we commend the reasonableness of its doctrines; we are awed by the urgency of its sanctions, the warmth of its exhortations, and the splendour of its numerous examples and confessors to the truth. We acknowledge, we confess, we allow, we commend, we are awed—but we are not convinced. A secret hesitation and doubt scarce breathed even to our own heart, detains the mind from yielding a full assent to truths, which, if they really *are* truths, it must be the height of madness to neglect or not make of first importance. The reversion of eternity can only bear a moment's comparison with the possessions of time, on supposition of an uncertainty in the more distant prospect. And this uncertainty, once admitted, operates, we have no doubt, with fatal energy to invalidate the force of warnings,

exhortations, promises, and threats, till there is no strength left in them. "They *may* be well-founded, they may be *not* so. The very evidences of Christianity itself may be fallacious, and much more the ever-varying explanations that are offered of its code. It is difficult to suppose that any thing can be true which directly militates against the commonly received opinion and sense of mankind. And, at all events, the sanction of the world, with the present convenience and certain profit belonging to any given course of worldly conduct, may fairly outweigh the possible contingency of future mischief which would only befall us in common with the large majority of our fellow-creatures." To these we fear too common, though concealed, reasonings of a false and sceptical philosophy, if we add the contented ignorance of too many, their self-satisfied thoughtlessness, their heart-deceiving delays and endless procrastinations, we shall find, under such influence, a sufficient mode of accounting for the conduct of the vast mass of mankind, their defectiveness of principle, their instability of purpose, their irregularity of plan, their inconsistency of practice.

Other modes of accounting for the inconsistency of the world in general will doubtless occur to the thoughtful reader. We advert to these few for the benefit of writers like our present author, and other persons, who lament the phenomenon itself, but often appear ignorant of the remedy, or, at least, how to apply it with success by directing it to the seat of the disorder. But we have too long detained our readers from an acquaintance with the lively pages of the work itself which has led to these remarks.

"My complaint is," it tells us, "that in a Christian land, Christianity makes so small a part of our motive for action, and is considered so little as a rule for conduct,

that we daily violate the most clear and imperative of its precepts without any apparent consciousness of so doing. It is a remedy for this evil that we are about to seek." p. 9.

The complaint is well told; the remedy, we should wish, as we have already observed, to have been more distinctly developed; yet we cannot but approve of the remark which serves as a kind of text to the work.

"The face of religion," says an old divine, 'may be easily mistaken, when we look upon it in any other glass but that of Scripture:' and it is because, that while we affect to wish to do right, we take our rule of action from any thing rather than the Gospel, that we so grossly err in what we do. No wonder then that the reasonings of the divine, and the exhortations of the pious, are multiplied in vain. To those who believe themselves in the right way, all remonstrances against continuing in it, must be fruitless." pp. 11, 12.

Nor can we but fancy with our author that as

"it is a maxim in housewifery to keep the precious things of the household for holidays, which occur seldom, and to straiten the comforts of every day, by allowing for family use, those only which will barely serve the purpose; something of the same kind of thriftiness of mind, is probably one cause of the evil of which I speak. In this happy land of civil and religious liberty, the poorest of us are in possession, by the *doctrines* of our holy religion, of the title-deeds of our everlasting inheritance; and I confess that we are not shy, upon proper, and even sometimes upon doubtful, occasions, to display these title-deeds. We talk for them—we write for them—we squabble, we fight, we hate and calumniate our fellow-creatures for their sake; but we lock up, and suffer to rust, all that ready coin of religious affluence—all the gold, silver, and jewels of Christian virtue—which may be drawn from the same Divine source, as if it were not these that alone give value to the property for which we so nobly contend. Nay, so fearful do we seem of wearing out what, in fact, increases by use, that finding it to be impossible to exist in a social state, without something by which to exchange the charities of it, we have, with the thriftiness of which I have spoken, substituted a kind of Birmingham morality, which is perpetually betray-

ing the baseness of its alloy whenever it is exposed to any thing beyond the commonest friction." pp. 12—14.

We do not exactly understand, in the above extract, what is meant by our being "in possession, by the *doctrines* of our holy religion, of the title-deeds of our everlasting inheritance." If it is presumed, that all are in this happy land entitled, of course, to an everlasting inheritance, which is only *forfeited* by a preponderating disobedience to certain moral precepts of the Gospel, we fear that such a presumption will be found coincident with the exact views we have been condemning above; and which, by making mere works the condition of salvation, and *presupposing faith* in all, cuts up the very root of all true Christian virtue, and originates the very inconsistency in practice which it is here brought forward to cure. We are *not* in possession of "the title-deeds of our heavenly inheritance," till, by a true and lively faith, we have *embraced* the doctrines of our holy religion; and then the practice will be as pure as our faith is genuine. But to return: we fully approve the following true statement of the Christianity of the world, proceeding on a former and apt illustration:—

"We will not have recourse to our true riches; and our counters are found to be valueless, at the very moment when they are most wanted. Hence we have passionate Christians! proud Christians! revengeful Christians! Not passionate, proud, revengeful, in degree only, and as the dregs of that original taint from which we are making it the business of our life to purify ourselves; but passionate, proud, revengeful, upon principle—as the instruments with which we conduct our worldly affairs—as necessary to govern those who will not hear reason—as having a proper sense of our own dignity—as keeping the insolent in awe. But while we have thus one kind of religion, for the purposes of the world, and another, by which we can alone hope to attain the blessings of Heaven, what becomes of that habit of mind, en-

which the possibility of tasting those blessings must wholly depend! Is death a chemical process?—the real philosopher's stone, which is to turn all our lead to gold? Alas! as the tree falls, so must it lie! The proud in heart shall *not* see God! Humility is not only the foundation of all Christian virtue, it is necessary to the enjoyment of heaven itself. Pride is the only evil disposition of the mind that, for any thing we know to the contrary, can find its excitements in heaven:—pride *can* taint the angelic nature, and the forfeiture of heaven has been the price of its indulgence." pp. 19, 20.

The last observation is particularly striking, and apparently new.

The following delineation of the "man of honour," in reference to the two practices of duelling and lying, is truly spirited and good, and a fair specimen of the author's general manner.

"Lie not one to another,"—So says the Apostle, so says 'the man of honour,' so says the 'gentleman.' The Apostle's dictate is absolute; it admits of no qualification; but with the 'man of honour,' and the 'gentleman,' there is a 'lie with circumstance'—the circumstance of gallantry—the circumstance of good breeding—the circumstance of office, and even, with some modification, the circumstance of self-interest. And indeed, so accommodating is this 'circumstance' to every man's occasion, that there is scarcely any degree of deceit that may not be practised without a violation of 'gentlemanly honour.' Were it within the scope of my abilities to unmask the morality of 'the man of honour,' as a distinguished writer has stript the Roman greatness of every quality that can constitute true greatness of mind: if in shewing that it inculcates murder—tolerates dishonesty—permits treachery—exists with licentiousness—is inimical to the ties of social life—discourteous in its progress, and savage in its consequences; if in so doing, I could emulate the brilliancy of his genius and the strength of his reason, I should hope, that however *he* may have failed in putting successful oppression out of countenance, *I* might succeed in dissuading every 'Christian' from being 'a man of honour.'" pp. 34—36.

We are reminded here of the famous description of the "law of Christ. Observ. No. 180.

honour," given by Dr. Paley, in his Moral Philosophy, with such admirable point, and conveying such a keen, though concealed, satire on that most ignominious and worthless of all pretenders to the respect of mankind. "Being a system of rules, he observes, constructed by people of fashion, and calculated to facilitate their intercourse with one another—nothing is adverted to by it, but what tends to incommode this intercourse—Thus it allows of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme; and lays no stress upon the virtues opposite to these; because a man is not a less agreeable companion for these vices, nor the worse to deal with in those concerns which are usually transacted between one gentleman and another!"—See Moral Philosophy, B. i. c. 2.

Some few observations occur in the work before us on modern education, not as a *cause* but as a *fact* of our lamented inconsistency. The young lady, we presume another "Rhoda," is introduced as telling us, as she just issues, with palpitating heart, into the circles of pleasure, *innocent yet of actual guilt*, "that she shall be too prudent to get into scrapes, too proud to submit to degradation; that she has too much good taste to be misled; that she understands calculation better; that common sense will protect her...." To which our author replies justly, though somewhat in the accustomed *troubadour* style—

"Lay aside then all the sophistry of sentiment, all the jargon of fashion, all the dove-neck morality of the world: and let it be something more, I beseech you, than 'bad taste,' to break the commands of your Creator. Let a higher consideration than 'prudence' be the safeguard of your fidelity to your husband. Let your calculation extend its view beyond the interests of this world, and become obedient to the will

that we daily violate the most clear and imperative of its precepts without any apparent consciousness of so doing. It is a remedy for this evil that we are about to seek." p. 9.

The complaint is well told; the remedy, we should wish, as we have already observed, to have been more distinctly developed; yet we cannot but approve of the remark which serves as a kind of text to the work.

"The face of religion," says an old divine, 'may be easily mistaken, when we look upon it in any other glass but that of Scripture:' and it is because, that while we affect to wish to do right, we take our rule of action from any thing rather than the Gospel, that we so grossly err in what we do. No wonder then that the reasonings of the divine, and the exhortations of the pious, are multiplied in vain. To those who believe themselves in the right way, all remonstrances against continuing in it, must be fruitless." pp. 11, 12.

Nor can we but fancy with our author that as

"it is a maxim in housewifery to keep the precious things of the household for holidays, which occur seldom, and to straiten the comforts of every day, by allowing for family use, those only which will barely serve the purpose; something of the same kind of thriftiness of mind, is probably one cause of the evil of which I speak. In this happy land of civil and religious liberty, the poorest of us are in possession, by the *doctrines* of our holy religion, of the title-deeds of our everlasting inheritance; and I confess that we are not shy, upon proper, and even sometimes upon doubtful, occasions, to display these title-deeds. We talk for them—we write for them—we squabble, we fight, we hate and calumniate our fellow-creatures for their sake; but we lock up, and suffer to rust, all that ready coin of religious affluence—all the gold, silver, and jewels of Christian virtue—which may be drawn from the same Divine source, as if it were not these that alone give value to the property for which we so nobly contend. Nay, so fearful do we seem of wearing out what, in fact, increases by use, that finding it to be impossible to exist in a social state, without something by which to exchange the charities of it, we have, with the thriftiness of which I have spoken, substituted a kind of Birmingham morality, which is perpetually betray-

ing the baseness of its alloy whenever it is exposed to any thing beyond the commonest friction." pp. 12—14.

We do not exactly understand, in the above extract, what is meant by our being "in possession, by the *doctrines* of our holy religion, of the title-deeds of our everlasting inheritance." If it is presumed, that all are in this happy land entitled, of course, to an everlasting inheritance, which is only *forfeited* by a preponderating disobedience to certain moral precepts of the Gospel, we fear that such a presumption will be found coincident with the exact views we have been condemning above; and which, by making mere works the condition of salvation, and *presupposing faith* in all, cuts up the very root of all true Christian virtue, and originates the very inconsistency in practice which it is here brought forward to cure. We are *not* in possession of "the title-deeds of our heavenly inheritance," till, by a true and lively faith, we have *embraced* the doctrines of our holy religion; and then the practice will be as pure as our faith is genuine. But to return: we fully approve the following true statement of the Christianity of the world, proceeding on a former and apt illustration:—

"We will not have recourse to our true riches; and our counters are found to be valueless, at the very moment when they are most wanted. Hence we have passionate Christians! proud Christians! revengeful Christians! Not passionate, proud, revengeful, in degree only, and as the dregs of that original taint from which we are making it the business of our life to purify ourselves; but passionate, proud, revengeful, upon principle—as the instruments with which we conduct our worldly affairs—as necessary to govern those who will not bear reason—as having a proper sense of our own dignity—as keeping the insolent in awe. But while we have thus one kind of religion, for the purposes of the world, and another, by which we can alone hope to attain the blessings of Heaven, what becomes of that habit of mind, on

which the possibility of tasting those blessings must wholly depend? Is death a chemical process?—the real philosopher's stone, which is to turn all our lead to gold? Alas! as the tree falls, so must it lie! The proud in heart shall *not* see God! Humility is not only the foundation of all Christian virtue, it is necessary to the enjoyment of heaven itself. Pride is the only evil disposition of the mind that, for any thing we know to the contrary, can find its excitements in heaven:—pride *can* taint the angelic nature, and the forfeiture of heaven has been the price of its indulgence." pp. 19, 20.

The last observation is particularly striking, and apparently new.

The following delineation of the "man of honour," in reference to the two practices of duelling and lying, is truly spirited and good, and a fair specimen of the author's general manner.

"Lie not one to another,"—So says the Apostle, so says 'the man of honour,' so says the 'gentleman.' The Apostle's dictate is absolute; it admits of no qualification; but with the 'man of honour,' and the 'gentleman,' there is a 'lie with circumstance'—the circumstance of gallantry—the circumstance of good breeding—the circumstance of office, and even, with some modification, the circumstance of self-interest. And indeed, so accommodating is this 'circumstance' to every man's occasion, that there is scarcely any degree of deceit that may not be practised without a violation of 'gentlemanly honour.' Were it within the scope of my abilities to unmask the morality of 'the man of honour,' as a distinguished writer has stript the Roman greatness of every quality that can constitute true greatness of mind: if in shewing that it inculcates murder—tolerates dishonesty—permits treachery—exists with licentiousness—is inimical to the ties of social life—discourteous in its progress, and savage in its consequences; if in so doing, I could emulate the brilliancy of his genius and the strength of his reason, I should hope, that however *he* may have failed in putting successful oppression out of countenance, *I* might succeed in dissuading every 'Christian' from being 'a man of honour.'" pp. 34—36.

We are reminded here of the famous description of the "law of Christ. Observ. No. 180.

honour," given by Dr. Paley, in his Moral Philosophy, with such admirable point, and conveying such a keen, though concealed, satire on that most ignominious and worthless of all pretenders to the respect of mankind. "Being a system of rules, he observes, constructed by people of fashion, and calculated to facilitate their intercourse with one another—nothing is adverted to by it, but what tends to incommode this intercourse—Thus it allows of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme; and lays no stress upon the virtues opposite to these; because a man is not a less agreeable companion for these vices, nor the worse to deal with in those concerns which are usually transacted between one gentleman and another!"—See Moral Philosophy, B. i. c. 2.

Some few observations occur in the work before us on modern education, not as a *cause* but as a *part* of our lamented inconsistency. The young lady, we presume another "Rhoda," is introduced as telling us, as she just issues, with palpitating heart, into the circles of pleasure, *innocent yet of actual guilt*, "that she shall be too prudent to get into scrapes, too proud to submit to degradation; that she has too much good taste to be misled; that she understands calculation better; that common sense will protect her..." To which our author replies justly, though somewhat in the accustomed *troubadour* style—

"Lay aside then all the sophistry of sentiment, all the jargon of fashion, all the dove-neck morality of the world: and let it be something more, I beseech you, than 'bad taste,' to break the commands of your Creator. Let a higher consideration than 'prudence' be the safeguard of your fidelity to your husband. Let your calculation extend its view beyond the interests of this world, and become obedient to the will

of God. Let conscience take the place of 'common sense;' and above all, dismiss pride from your council. However qualified, however disguised, by the honourable epithets which the world may think fit to bestow upon it, it is, with a Christian, the Ethiopie that no washing can make white!" pp. 41, 42.

We have not time for more than another extract or two, which we have reserved for the last, because they betray, we think, some inconsistency with one another, and because we should wish to offer a few observations of our own on a subject intimately connected with the tenor of the whole work. In treating of the Christian law of moderation, the author properly observes—

"There is a whole army of worldly maxims drawn up in array against it; we hear of 'the appearance due to rank,' the 'necessary impression to be made upon the vulgar,' the 'affectation of singularity,' the 'presumption of being wiser than our neighbours,' the 'daringness of setting the world at defiance;'—nay, we condescend to call in the most hackneyed sayings to our aid: 'we must swim with the tide;'—'when at Rome we must do as is done at Rome.'" p. 50.

Proceeding to pp. 59, 60, we find the opinion condemned, "that a true *Christian* cannot live in the *world*:" which opinion is said to "scandalize the faith which came down from heaven, for the express purpose of making all men brethren." After which the following remark is introduced:—

"You object to expressions and doctrines which are to be found in holy Scripture that seem to contravene the assertion. Have you ever considered what that *world* was, which is there spoken of as being so adverse to the character of a *Christian*? It was not a Christian, but a pagan world that was the object of reprobation. Not a society, owning one law of purity and brotherly love, but a world, whose very religion was a monstrous coalition of incontinence and ferocity;—but ours is a Christian world, and in this world we may, if we will, at once be wise as the serpent and harmless as the dove." p. 60.

Once more proceeding with the author, pp. 67, 68, we find the following questions, which need no introduction:—

"When we associate with those who deserve our contempt, and our condemnation, merely because others do, or because the assembly, the dinner, the conversation, or the breakfast, is brilliant, or sumptuous, or witty, or elegant, do we do our best to render this world, what it ought to be, a Christian world? Do we maintain our part in it as Christians? The world is not a something apart from ourselves;—it is what we choose to make it. Let us be Christians, and the *world* will no longer be words that designate all that is to be feared, all that is to be avoided."

Now it is not here so difficult to point out the total and glaring inconsistency of the middle of these three passages with the two extreme ones—an inconsistency frequent with writers, and even preachers, of a certain class, no less than with their readers and hearers—as it is to determine the exact truth of the case; to pronounce whether the *world* is Christian or heathen still, *where* in fact it is to be found, and *how far* the Christian is required, or even permitted, to associate with it. These are questions, indeed, worthy a deeper pen and a graver moment than the present occasion affords for their discussion. We must almost offer an apology to our readers for attempting the few short hints on such a subject, which alone our limits will permit.

That no such line of demarcation now exists in the Christian world, as that which once separated the early converts to Christianity from their heathen neighbours is sufficiently clear:—then every nominal Christian might properly pass for a real one; as, on the other hand, every real unbeliever was also an avowed one. The vices of the latter would stand no comparison with the virtues of the former. Idolatry mingled itself with every practice of the heathen world, appeared no doubt in their

conversation, and presided at their theatres and even their feasts.—Christians, on the contrary, have now universally discarded the relics of ancient pagan superstition: here by profession "all mankind worship one God, one Father;" and it is not too much to suppose that Christendom has materially improved, bad as many parts of it still are, in many of the most important institutions of social and moral life.

Such then being now the case with Christendom; for we as a community must not separate ourselves from other nations, possessing the external forms of the Christian religion; the question presents itself, Where is *our* world, and what is it to be now called? We dispute not about names, and therefore we readily grant that *pagan* world we have none. But that there is also, *somewhere*, what bears at least a strong resemblance to it, we believe no one that "surveys with extensive view" the whole face of professed Christendom will be disposed to deny. That somewhere there is to be found a Christian *world*, so to speak, is most evident. Whence else the epithet *worldly* in so many men's mouths? Nay, the word itself "the world," in connection with "the flesh" and "the devil," as used in our own Catechism, would else be literally without a meaning, and the church herself convicted of absurdity.

Where then, we ask again, is that certain thing, to be looked upon by Christians as *the world*, now to be found, and how is it to be treated?

Where the real Christian is now to find *the world*, seems to us but too obvious. He is to find it amongst those who in any strong and leading manner may be considered as constituting a body *analogous* to that *pagan* world which is now no more. Those who, without denying the truth of Christianity, are living in an habitual disregard of its most important sanctions; those who are no otherwise bettered by Christian-

ity than as it involves a general improvement in society similar to the improvement that was formerly derived from pagan philosophy; those who *idolize* "earthly things;" those who assume false principles in religion or morals, and openly assert or propagate them;—such persons, we apprehend, constitute in the present day a body, however large or important in society, which are to be considered, by a strict analogy, the *modern world* to which the apostolical precepts are now to be applied. Let the change in the condition and privileges of such persons, by means of baptism and other Christian privileges, be what it may, they are substantially the *world* of which we are now in search. Let them be ever so studiously disguised in their general habits, or variously blended by almost imperceptible shades with real Christians, they are still, wherever detected, and so far as they are detected, the *world*. If even found in the very ranks of the most serious professors of religion, they are still the *world*. They are those to whom the apostolical precept applies: "Love not the world, neither the things that are in the world." Nay, if we mistake not, such are the very persons strongly characterized under an awful description of certain, whether baptized or not, to whom another Apostle alludes, when he says, "Many walk, of whom I told you before, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things." And the conduct, we apprehend, which the Apostle would have prescribed towards this description of persons of old time, is exactly that which he would, if alive, now have prescribed to us Christians towards our modern world.

What that conduct should be, is indeed another question of grave

inquiry. It seems to us a great mistake, to suppose that even towards the *pagan* world, the conduct required was one involving absolute monastic seclusion. On the other hand, it is remarkable, that St. Paul makes a supposition even of a heathen's hospitable invitation being accepted, where the possibility existed of eating things offered to idols: "if any of them that believe not, bid you to a feast, and ye be disposed to go, &c." 1 Cor. x. Nor is it less remarkable that the *greatest* strictness and severity he enjoins is really towards one who is called a brother, one who belongs to the "Christian world," of whom our author boasts as now occupying the space of the late *pagan* world;—with a member of this *Christian* world, in which *we may be at once as wise as the serpent and as harmless as the dove*; with such an one, if acting in open inconsistency with his profession, "with such an one, no not to eat," (1 Cor. v. :) whilst towards the *pagan* world in the same place, speaking with comparative lenity, the Apostle observes, if the immoral part of *this* class of men were to be utterly forsaken, "then must we needs go out of the world." From whence it is clear that so far from the Christian profession of our *present* world affording a ground for our closer union with it than of old time, it is the very reason for our wider and stricter separation from it. And the *only* ground on which we are allowed an occasional and partial intercourse with the ungodly, is on the supposition of their being *not* Christians even by profession, but being wholly "those that are without." We must leave this alternative then with our author; either to consider our modern *world* as absolute *pagans*, or as merely inconsistent *brethren*: and as it is now found that very rigid apostolical rules apply to both cases, but the most rigid in the latter, perhaps

the balance may appear at last rather in favour of considering them under the former character.

Adopting then the *lenient* side of the alternative, and considering the persons described, even in the judgment of *Christian charity*, as in principle and by analogy to be ranked rather with the *pagan* neighbours of the ancient Christians; we may sufficiently learn what rule should govern the modern Christian in his conduct towards them. The rule, we may say, even on apostolical authority, is not that of total seclusion and banishment from their presence; but doubtless that of only so associating with them as shall certainly not injure our own Christian feelings, or impart to us the infection of *worldly* principles; and shall also, if possible, tend to the improvement and conviction of those with whom we thus converse. To betray a fondness for such society; to yield even a partial assent to the many false maxims and principles by which it is mainly governed; to be found as volunteers in their places of public and pleasurable resort;* more especially in places which we need not name, where the very same false and worldly standard of morality is set up as might have been

* As we have before confronted a disciple of paganism, not to his disadvantage, with a certain rare class of modern Antinomians, we may here perhaps be permitted to confront a teacher of paganism, much to his advantage, with certain other more frequent and more desperate Antinomians, who think the presence and sight of ungodly men in all their wickedness no bar to the enjoyment of their own questionable pleasures in places of public amusement. We quote the original, and leave the reader to transfer the scene described by the philosopher. "Videre ebrios per littora vagantes, et symphoniarum cantibus perstreptentes lacus, et alia quæ velut soluta legibus luxuria non tantum peccat sed publicat, quid necesse est? Id agere debemus, ut irritamenta vitiorum quam longissime profugiamus. Indurandus est animus, et a blandimentis voluptatum procul abstrahendus." Vid. Senec. Ep. 51.

found in the heathen assemblies of old time; in short, to countenance willingly and perceptibly any practices or any sentiments which in our hearts and feelings, as renewed Christians, we cannot approve;—all this we apprehend to be of the very essence of similar associations with the pagan world of old, which even our author would condemn. But in pointedly abstaining from this *most* hazardous extreme, we conceive the Christian by no means required, rather forbidden, to withdraw, from the darkness around him, that light which he is told is "set on an hill" for general illumination. We would desire him "who is fully persuaded in his own mind," to consider rather the possible effect upon the world, of even a silent example and a feeble presence on the side of religion. Virtue, known and acknowledged, when seen arrayed in her proper habiliments of "a meek and quiet spirit," can scarcely fail of being, "in the sight" of men as well as "of God, of great price." And on the whole, if we might venture to suggest a rule on what is certainly a delicate subject, we apprehend the mind of truly Christian meekness and wisdom would, in the maintenance of her own ground firm and immoveable, leave it rather to the world to choose the line of separation than rashly mark it for herself.

Our limits require us to close the present observations, perhaps, just at the moment when some of our readers may think they had only arrived at their most interesting point. But there may be others also, we feel, who may think we have already transgressed the proper boundaries of criticism, and have taken upon ourselves unwarrantably the higher office of moral instructors. That such therefore may not mistake our critique for a sermon, we shall here finish with referring our readers in general for all that has been left unsaid, either by our author or our

selves, or has been ill-said by us, to two other little works, which we presume to call *the classics* on this subject, and which are equally distinguished for the correctness of their views, the fulness of their matter, and the chaste brilliancy of their style; namely, Mrs. Hannah More's "Thoughts on the manners of the Great," and "Religion of the Fashionable World." That "Every-day Christianity" has one immense superiority over these invaluable treatises there can be no doubt;—it has been published *since*, and wears the charm of *novelty*. We satirize the age, or rather human nature, by the remark. But we are happy to find that continually renewed editions of the former works serve to invalidate the strength of the satire. Much, very much, of the increased attention which has appeared of late years in the higher classes to the vast subject of religion, and their own responsibility as immortal beings, we believe to have been owing, under God, to the writings of the distinguished female here alluded to. Those two little essays, in particular, twinkled in the horizon at a somewhat darkling period, as harbingers of a future and brighter day, and gave an omen which, thank God, has not been wholly frustrated. Perhaps we owe the confessedly far inferior production before us to the silent and growing influence of our awakened dawn: and at an earlier period in the history of novel-writing, it is possible the biographer of "Rhoda" would have trembled at the effects likely to be produced on the reputation of the heroine, by the very suspicion of sentiments contained in "Every-day Christianity." The pupil would have been guessed by the Mentor: and perchance the *interesting*, the *exquisite*, the *open*, the *innocent* young creature would have been thought in her latter days to have *turned Methodist*. We trust, that now a better taste at least has been introduced.

We hope, further, in this age of revolutions that the best and the only one we desire—a revolution of sentiment in the gay, the thoughtless, the dissipated, those nominal Christians, but real infidels—has been effected. Truth, immortal truth, has spoken with a voice which commands attention. She has been associated with every thing elegant in literature, respectable in rank, and dignified in human nature. She has not been as formerly too much "relegated" (like something we were ashamed to shew) to obscure municipalities and rustic villages. No: she has exalted her more than "mitred front in courts and parliaments. She has been mixed throughout the whole mass of life, and blended with all the classes of society." The apprehensions which more justly meet us at this present juncture are from an opposite quarter. We tremble for the purity of a religious profession in proportion to its prosperity. The fine gold, by its extension, is in danger of becoming attenuated; and the very purest metal, if only laid over a baser substance, makes the whole but a varnished trifle. In short, truth itself loses its sterling worth if only superficial, and the extensive and growing credit of sound religious principles should make the disciple scrutinize with a more rigid alchemy the solid contents of his daily practice. The scrutiny will indeed be carried on in secret by a still higher authority. "He, who seeth in secret," will know when and when only to "reward openly." If the rarity or impurity of religious profession at all bid at one time his vindictive thunders to roll over the surface of Europe, let us beware that its widely extended insincerity be not equally offensive to Him, and ruinous in its consequences to ourselves. It is a remarkable fact, that the same happy forebodings in which we are now indulging from the present symptoms of our reli-

gious horizon, were entertained by the distinguished writer above mentioned, at a period immediately prior to the disastrous eruption of the French Revolution. Her sagacious predictions, with which we shall conclude this article, are indeed, we trust, in a course of gradual fulfilment. But let us remember the seas of blood, and scenes of desolation, perplexity, and distress, attended with the utmost stretch of human suffering, which have passed over the fields of Europe since those predictions were uttered. Let us remember, the warning voice. Let us "serve the Lord with fear, and rejoice with trembling." The passage is as follows:—

"A good spirit seems to be at work. A catholic temper is diffusing itself among all sects and parties; an enlightened candour, and a liberal toleration, were never more prevalent: good men combat each other's opinions with less rancour and better manners;* they hate each other less for those points in which they disagree, and love each other more for those points in which they join issue, than they formerly did. We have many public encouragements: we have a pious king; a wise and virtuous minister; very many respectable, and not a few serious clergy. Their number, I am willing to believe, is daily increasing. Among these some of the first in dignity are the most exemplary in conduct. An

* There is a note subjoined here in the later editions, to advertise us that "this was written before the French Revolution!!!" Perhaps we might also appositely remark, that it was written before the institution of a certain Society, whose several members have been alternately insulted and vilified, with every species of opprobrious outrage, for the *crime* of having joined each other in distributing a million and half of Bibles and Testaments; and for contemplating the *guilty* project of translating the Scriptures into every language under heaven. What will posterity say to this?

increasing desire to instruct the poor, to inform the ignorant, and to reclaim the vicious is spreading among us..... In short, there is a good hope that we shall more and more become that happy people who have the Lord

for their God:’ that as prosperity is already within our walls, peace and virtue may abide in our dwellings.’” —See “Thoughts on the Manners of the Great.”

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

THE last Eclectic Review contains, with several other things on the subject, the following words:—“We shall take this occasion of bestowing a very few words more on the Rev. John Scott. Our allusion to the venerated name of the Rector of Aston Sandford has led this gentleman actually to drag his excellent father before the public, for the purpose of gravely shaking his stick at us.”

If you will give me leave to make a few remarks on this passage, I shall probably not occupy your attention, or that of the public, any more on this business; as I have more appropriate, and urgent, and agreeable employment in abundance for my few remaining days.

1. My son did not “*actually drag*” me before the public; for I gave my most cordial *imprimatur* to his paper, without which it would not have been sent to you: and *volenti non fit injuria*. But further, I had fully purposed to write a short paper on the subject, when his remarks came to my hands, and rendered it unnecessary. At any rate, I purposed to avow my most decided disapprobation of the passage on which my son had animadverted.

2. I did not step forth, “for the purpose of *gravely shaking my stick*” at the Eclectic Reviewers, but merely to drop a hint of caution, both to them and to their readers, on a most important subject, which various circumstances seemed to render *seasonable*. *Verbum sapienti sat est*. Had I regarded the Eclectic Review-

ers in the light of men that needed *menacing*, or *smiting*, as far as they are concerned I should have been silent, being convinced of two things:—That “a reproof entereth more into a wise man, than an hundred stripes into a fool, (Prov. xvii. 10.): and that, if either shaking or using a staff was needful, I could not be the person called to the service. *Telum imbelles sine ictu* would describe my feeble attempt.

But, however greatly I disapprove many things in that Review, there are others which made me hope, that they, or *some of them*, and *at some times*, were *wise men*, and would profit by a friendly reproof. Nor does the rejoinder make me despair of this yet being the case.

When I open a Review, avowedly conducted by Dissenters, and in support of their cause, I by no means expect to meet with all, or most, things coincident with my own views. And if, by experience, I have learned the general outline of their political creed and principles, I do not expect that they should essentially alter these, either as warned by my reproof, awed by my supposed menace, or in complacency to my feelings. I have no such *expectations*, whatever I might *desire*. But I always have chosen and loved to read *both sides* on every controverted subject; and it is with me no uncommon case, in the Eclectic Review, as well as in other rather unfriendly publications, to meet with passages which greatly inform and please me; even though I am still obliged to *dissent* from the

broad and general conclusions which they deduce from their statements and reasonings; while other papers, where controversy is nearly out of sight, meet with my more unqualified approbation. But then, that one point, on which I remarked, is "the fly in the pot of ointment, &c."

I only would hope, that the conductors of the Eclectic Review will be induced, in their controversial and political discussions, to deal more in *discrimination* in their observations respecting men and measures, and less in *sweeping indiscriminating censures*; more in fair and *temperate argument*, and less in what I must call *invective*, for want of a more appropriate word; that they would endeavour to confine their conclusions, or *inductions*, within the limits allowed by the *premises*, and to those things to which they refer; and that, in affairs which involve the most extensive and important human interests, they would adopt a fairer and more *cautious* method of communicating their sentiments to the public. In these particulars, from many things which I hear from different quarters, a large proportion of their dissenting brethren would agree with me. My views, if not of *politics*, yet of the duty of subjects to their civil governors, are before the public.* I am conscious that I am not a *ministerialist*; for I often have had occasion to express disapprobation of some measures of every ministry—for instance, of state lotteries. I am no enemy to the calm investigation of public measures; either those of other countries, or of our own. Yet "Honour the king" was given as the command of God, when there were no responsible ministers who could shield him from the odium of wicked and foolish measures. It stands on the same footing and authority with "Honour thy father and thy mother;" and, in case of a father or a

prince exposing himself to disgrace, as Noah once did, I would rather imitate Shem and Japhet, than Canaan, or Ham, the father of Canaan.

I am, &c.

T. SCOTT.

To the Editor of the Christian Observer.

THOUGH I am a member and a minister of the Church of England, and most sincerely attached to its doctrines, I still wish to maintain a catholic spirit. I cannot, therefore, but feel grieved, that the Protestant Dissenters, as a body, should have the reproach of countenancing the Eclectic Review, and that this violent publication should be looked upon as their organ. I know such an opinion prevails to a great extent; and I confess that I myself entertained it; but I have lately been undeceived in this respect by a minister of much consideration, and of long standing, amongst the Dissenters, to whom I could not forbear stating the disgrace which I conceived the sentiments of the review in question threw upon them. He distinctly informed me, that so far from being patronised by the general body of Dissenters, it was as much reprobated by them as it could be by the members of the Church of England itself; that he wished me particularly to endeavour to make the fact known; and that he would most gladly, if necessary, give up his name, and bring forward the most decided proofs of the truth of his assertion.

As this is the case, I deem it an imperious duty to do all in my power to remove or prevent that odium which, in the minds of numbers, attaches to the body of orthodox Dissenters, from the idea that the Eclectic Review is their accredited work, and that the ecclesiastical and political maxims which it inculcates have their sanction and support.

I am, &c.

BACCALAUREUS.

* Impartial Statement of the Scripture Doctrine concerning the Duty of Subjects to their Civil Governors. Price 2d. Seeley.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication :—The Works of the late Professor Robison, on Practical Philosophy, with a History of the Steam Engine, by Mr. Watt of Soho ;—Pathology of Animal Life, or the Manifestation of the Human Mind in the State of Disease termed Insanity, by Dr. Spurzheim ;—A History of Scotland, from the earliest Records to the Year 1745, in three volumes, 8vo. by Mr. Walter Scott ;—A History of the late War in Spain and Portugal, in 2 vols. 4to. by Robert Southey, Esq.

In the press :—Observations on the Ruins of Babylon, by C. J. Rich, Esq. Resident of the East India Company at Bagdad, illustrative of the fulfilment of Prophecy, with engravings ;—Travels beyond the Cataracts of Egypt, by Mr. Legh, M.P. for Newton, in company with Mr. Smelt ;—Sermons on Important Subjects, by the Rev. James Rudge, M.A. F.R.S. ;—Journal of Science and Arts, edited at the Royal Institution, by Mr. Brande ;—Travels from Vienna, through Lower Hungary, by Dr. R. Bright ;—An Account of the People of the Tonga Islands, in the Pacific Ocean, by Mr. W. Mariner ;—Historical Account of Discoveries and Travels in Africa, by the late Dr. Leyden, enlarged and continued by Hugh Murray, Esq. in 2 vols. 8vo. with Maps ;—and a volume of Discourses, by the Rev. Dr. Chalmers of Glasgow.

The Vice-Chancellor of Trinity College, Dublin, proposes to give prizes of ten guineas each, to two Bachelors and two Under Graduates, who on or before January 18, 1817, shall give the best compositions on the following subjects ;—for Bachelors, Greek or Latin verse, "Othryades Trophæum inscribens ;" English verse, "The Flight of Darius after the Battle of Arbela ;"—for Under Graduates, Greek or Latin verse, "Mors L. Papirii Mugilani ;" English verse, "Colony of Pitcairn's Island."

A new application of Iron in the streets of the metropolis has, for some weeks, excited considerable attention. Instead of paving the streets with stone, it is proposed to pave them with square pieces of cast-iron, suitably shaped, roughed, and dove-tailed. The experiment has already been

Christ. Observ. No. 180.

tried on the south side of Blackfriars' bridge, and has so far succeeded, that we learn it is intended to pave some streets in the city in this manner. The colonades of the Opera-house have also been cast in iron, and recommend themselves by their beauty as well as durability.

Lord Elgin's Marbles, with those from Phygalia, have been placed in the British Museum, and may soon be seen free of cost every Monday, Wednesday, and Friday.

By the Report of the Police Committee, it appears, that there were committed to Newgate in three years as under :—

	1812.	1813.	1814.
Felonies	1,452	1,311	1,497
Misdemeanors . . .	74	49	99
Assaults	3	—	1
Girls of 15, and under	19	9	12
Boys of 15, and under	43	89	76
Totals	1,591	1,458	1,685

Notice has been given of an intention to apply to Parliament next session for the accomplishment of the following projects in the neighbourhood of the metropolis :—A new Tontine Patent Iron Bridge across the Thames, from New Gravel-lane, Ratcliffe, to Hanover-street, Rotherhithe ; the bridge to be of sufficient height for shipping to pass beneath it ;—a new Fish Market on the Banks of the Thames, Billingsgate having become insufficient ; the new Market to be at or near old Hungerford Market ;—a new Road along the left bank of the Thames, from Westminster Abbey to the end of Vauxhall Bridge.

A store-ship lately arrived at Portsmouth, with a number of valuable presents of statuary from the pope to the prince regent and others. Among the articles, many of which are mere casts, are the following :—Testa di Bacchante ; Testa di Semele ; a bust of Ocean ; a bust of Ajax ; Torso di Belvedere ; the Nine Muses ; Julius Cæsar ; Discobulo ; bust of Jupiter Serapide ; Meleagre ; Group of Laocoon ; Apollo Belvedere ; Dying Gladiator ; Venus ; Antinoo ; Flora ; Mars ; Juno ; Group of Love and Psyche, &c.

SILESIA.

There has lately been published, at Breslaw, an Account of a Copy of the Four Evangelists, in the old Latin Version before Jerom, with a specimen of the text. The title is "De Codice quatuor Evangeliorum Bibliothecæ Rhedigertanæ, in quo vetus Latina Ante-Hieronymiana versio continetur. Accedunt Scripturæ Codicis Specimina." Ed. David Schulz.

EAST INDIES.

At a general meeting of the principal

Hindoo inhabitants of Calcutta, held at the house of the Hon. the Chief Justice, it was resolved to institute a college for the education of Hindoo children. The Governor-General and the members of the supreme Council are patrons of it; the Chief Justice is president; J. H. Harrington, Esq. vice-president, and Joseph Baretto, Esq. treasurer. A committee was appointed to prescribe the languages to be taught, the age of the students, the terms of admission, &c.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Letter to the Society of Christians known by the Name of the United Brethren; by G. F. Bromhead. 1s.

Farewell Sermons of some of the most eminent Nonconformist Ministers, delivered at the Period of their Ejection by the Act of Uniformity, in the Year 1662: to which is prefixed a Historical and Biographical Preface. 11s.

Stackhouse's History of the Holy Bible; corrected and improved, by the Right Rev. Geo. Gleig, LL.D. F.R.S. E.F.S.S.A. Primate of the Scotch Episcopal Church; and dedicated, by permission, to his Grace the Lord Archbishop of Canterbury. Part I. demy 4to. 7s.—royal 4to. 9s. sewed.

Plain Preaching, or Sermons for the Poor and for all Ranks; by the Rev. R. Mayo. 12mo. 6s.

A Form of Family Prayers, selected and arranged for the Use of a Family, principally consisting of Young Persons. 2s.

The Season and Time, or an Exposition of the Prophecies which relate to the two periods of Daniel subsequent to the 1260 years now recently expired; together with Remarks upon the Revolutionary Antichrist, proposed by Bishop Horsley and the Rev. G. S. Faber; by W. Ettrick, A.M. 8vo. 12s.

Sermons by the late Chas. Wesley, A.M. 8vo. 7s.

Plain Discourses, delivered to a Country Congregation; by the Rev. William Butcher, M.A. Vol. III. 12mo. 3s. 6d.—The three volumes, 15s.

Scripture Genealogy from Adam to Christ, exhibiting, in a series of thirty-six engraved tables, a distinct View of the Nation, Tribe, Family, Lineal Descent, and Posterity of every Person mentioned in the Bible, so far as they can be traced from Sacred and Profane History; to which are annexed Chronological Dates, (on the authority of Usher and Blair;) together with a copious Introduction, an Historical Des-

cription of each Plate, and a complete Index. 4to. 2l. 12s. 6d.

Sermons on the Union of Truth, Reason, and Revelation, in the Doctrine of the Established Church of England and Ireland; preached in the years 1814, 1815, and 1816; by the Hon. and Rev. Edward John Tynan, A.M. 8vo. 12s.

A Scriptural Exposition of the Church Catechism; by a Clergyman. 1s. or 10s. 6d. a dozen, sewed.

MISCELLANEOUS.

The History and Antiquities of the Abbey Church of St. Peter, Westminster, by J. P. Neal. Part I. Royal, 16s.—imp. 1l. 4s.

Antiquarian Itinerary, containing three hundred and twenty-seven highly finished Engravings. Vol. I. II. III. and IV. 15s. each.

Life and Writings of Mrs. Isabella Graham. 8vo. 7s.

Memorial Sketches of the late Rev. David Brown, senior Chaplain of the Presidency of Fort William. 8vo. 12s.

The Memoirs and Writings of Miss Fanny Woodbury, of Baveley. 5s.

A Biographical and Critical Dictionary of Painters and Engravers; by Michael Bryan. 2 vols. 4to. 5l. 5s.; on royal paper, 9l.

An Account of the Origin, Proceedings, Principles, and Results, of an Institution for teaching Adults. 8vo. 4s. 6d.

A Historical Survey of the Customs, Habits, and Present State of the Gypsies; by John Hoyland, Author of an Epitome of the History of the World, &c. 8vo. 7s.

Letters from St. Helena; by William Warden. 10s. 6d.

An Arrangement of the Accompts necessary to be kept by Executors of Wills, &c.; by A. Highmore, Esq. Solicitor. 6s. 6d.

A Treatise on Spherics, comprising the Elements of Spherical Geometry, and of Plane and Spherical Trigonometry: together with a Series of Trigonometrical

Tables; by D. Cresswell, M. A. Fellow of Trinity College, Cambridge. 10s. 6d.

An Essay on the Common Cause and Prevention of Hepatitis and Bilious Complaints, as well in India as in Europe; by Chas. Griffiths, M. D. Dep. Insp. of Hospitals, &c. 8vo. 7s.

A Treatise on the Nature and Cure of the Gout; by Charles Scudamore, M. D. 8vo. 12s.

A Meteorological Journal and Barometrical Diary, upon a new plan, for the year 1817. 4to. 3s.

The Identity of Junius with a distinguished Living Character, established by a Variety of Facts, and by the Speeches of Lord Chatham in 1770. 12s.

Means of Improving the Condition of the Poor, in Morals and Happiness, considered

in a Lecture, delivered at the Minor Institute; by T. Williams, 2s 6d.

Childe Harold's Pilgrimage. Third Canto; by Lord Byron.

Travels in Upper Italy, Tuscany, and the Ecclesiastical States, in a Series of Letters written to a Friend in the Years 1807 and 1808; to which are added, a few occasional Poems; by Baron d'Uklanski. 2 vols. 12mo. 17. 1s.

The Principles of Harmony, containing a complete and compendious Illustration of the Theory of Music, on a new and original plan, in which every part of that Science, from its most simple to its highest branches, is progressively exhibited, and so arranged, as to render the whole familiar to performers on the Piano Forte; by John Relfe, Musician in Ordinary to his Majesty.

RELIGIOUS INTELLIGENCE.

BOMBAY BIBLE SOCIETY.

THE Second Report of this Society has reached us. It states the great want which had been experienced of English Bibles and Testaments, for the supply of the demands of the lower class of Europeans at Bombay, as well as of the European seamen and soldiers on that station. So great, indeed, was this want, that even the sick in the barracks and hospitals "could receive no cheering consolation from the study of that word which speaks peace to the soul, and is able to make men wise unto salvation." Arrangements have been made to remedy this distressing deficiency. The Committee remark, that "the great disregard hitherto shewn to the lower classes of Protestants, whilst it exhibited the English in a very unfavourable light, has also materially lessened their numbers," which they think would not have been the case "had earlier attention been paid to the means and duty of continuing them in the Protestant faith."

A considerable number of copies of the Portuguese Scriptures had been dispersed among the native Christians, using that language, in the islands of Bombay and Salsette; and 550 copies had been forwarded to Goa, "at the particular request of the British Envoy, who describes the natives, and even the priests, as coming in crowds to receive them." The Committee sent also a few to Connanore, in consequence of a wish expressed by the Portuguese Vicar of that place. But when he found that the translation was not autho-

rized by the Censor of the Inquisition, he refused to distribute them himself; but, nevertheless, allowed his congregation to receive them from others, and the number sent was soon called for.

Dr. John Taylor, of Bombay, has undertaken to superintend a translation of the Scriptures into the Guzrattee and Mah-ratta languages. But the Committee specify a variety of other languages which prevail from Cape Comorin along the western coast of the Peninsula, and round to Mosambique and the eastern coast of Africa, (the space they consider as coming, at present, within the limits of the Bombay Auxiliary Bible Society,) and which present considerable difficulties to be overcome, in order to effect a general diffusion of the Christian Scriptures. From Cape Comorin to Mount Dili the Malayalim, or proper Malabar, is the universal language; the Maldiv Islands having a dialect of their own. From Mount Dili to near Goa the Tuluvi is spoken; around Goa a corrupt mixture of Tuluvi, Kanara, and Mah-ratta; and thence to Surat, including Bombay, the Kokani, a dialect of the Mahratta. From Surat to the Run, the Guzrattee is the popular language; but in all the great cities Hindostanee is much used by the Mussulmans. Beyond the Run to the eastern branches of the Indies, the Kutch prevails; and thence to Mekran and the low country of Persia, the Sindi. Along the Persian coast as far as Bussora, the Arabic is the general language; but in the large towns Persian is spoken. From

Bussorah round the whole Arabian Peninsula, the Arabic alone is understood. To supply that extent of country with the Scriptures, translations in all these languages would be necessary, independently of a certain number of Bibles wanted in the English, Dutch, Portuguese, Gaelic, French, and German languages.

But the business is only half done, the Committee justly observe, when the translations have been made. It is a fact, that though a great proportion of the Hindoos of all classes can read and write, few of them can so read as to understand a history, and still less a piece of reasoning, in their own tongue. This arises chiefly from the monopoly of knowledge claimed by their priests. All histories are discouraged, except such as relate to religion, and these are generally written in a learned language or in a dialect understood only by those who have made it their study. They are read by a Bramin, who translates them into intelligible language, and comments on them as he goes along—Hence the most ingenious Hindoo, being accustomed to rely on another for the meaning of what is read, finds it difficult to proceed without such help. In the Hindoo schools, in general, only arithmetic and the reading and writing of epistles are taught. It would be desirable, therefore, in order that they should understand the Scriptures when translated, that schools should be instituted with more extended objects, and adapted to exercise the mind, so as to pave the way for the more ready reception of the truths of Christianity, as well as the better comprehension of the evidences on which it is founded. Christianity being a reasonable religion, the exercise of the reasoning faculties must be favourable to its progress.

Under the impression of these views, a Society has been instituted, with the cordial approbation of the Government, and the liberal support of the Bombay public, "for promoting the education of the poor" within that government; the object of which is not merely religiously to educate the children of Europeans, but to establish schools for the children of the natives, which may be supported at a very trifling expense; and the Committee are convinced that this will be the most simple and effectual mode of improving the moral and religious condition of the Hindoos.

The Report contains a long letter from the Abbè Dubois, a Catholic Missionary, to which it may be necessary to make a few remarks. It might have been perfectly proper that the Abbè should have been listened to, and quoted as an authority, when stating the progress of his own mission, or describing the condition of the Roman Catholic churches; although even in that case it might hardly be safe to receive his statements without some degree of caution. His testimony might have been received with still less hesitation when it referred to the manners and customs of the natives generally, and to the superstitions existing among them. But that this Catholic priest should have been admitted and produced by the Bombay Auxiliary Bible Society, as an authority whereby to estimate the orthodoxy of those Syrian Christians, who had resisted unto blood, striving against the usurpations and abominations of the papal see—or, by which to guide the judgment of British Christians in their decisions respecting the practicability, or the means, of operating the conversion of the natives—we cannot but deem extraordinary. We deem it also unfortunate;—for with the respectable imprimatur of the Bombay Auxiliary Bible Society, it may tend, we greatly fear, both to diminish the interest which the Syrian Christians have justly excited among all religious persons, and to damp the ardour which has been felt for the instruction and conversion of the Hindoos. The Abbè's letter stands prominent in the Report as "an interesting and important document;" and the Committee state, that they "cannot better satisfy the curiosity of the public, respecting the present state of religion among the native Christians of India," than by inserting it. It is accordingly inserted without a single word of qualification or exception. Under this high sanction, the Abbè is permitted to publish to the world an insidious attack on those Syrian Christians who have not embraced the Romish faith, and whom he brands with the title of "Nestorian congregations." This sect, he says, "still obstinately adheres to the religious tenets held by the heresiarch Nestorius, whose errors were the occasion of so many religious controversies and animosities, and excited so many troubles in the church from the fifth to the eighth century." He goes on to state, that their leading error is "about the mystery of the incarnation," and that

they reject the authority of the first four general councils, "in which the Christian faith, upon the incarnation, was clearly defined and vindicated against the new-fangled doctrines of Arius, Nestorius, Eutyches, and other sectaries. They, of course, reject the three creeds, viz. that of Nice, the Apostle's Creed, and the Athanasian Creed; all admitted by both Catholics and Protestants."

Now, although the learned Abbè has thought proper thus to dogmatize respecting the faith of the Syrian Christians, in opposition, as we shall presently shew, to their own distinct and unequivocal declarations, he knows so little of them and of their sacred polity, as not even to be able to state how many sacraments they admit. "Some of my informers said five, some four, and some only three; but they all agreed that holy orders were considered by them as a true sacrament." The Abbè's knowledge of this people, then, after all, turns out to be mere hearsay; and this hearsay evidence, derived perhaps through a succession of mere hearsay informers, the Society publishes as "interesting and important," and as calculated "to satisfy public curiosity," although it stands diametrically opposed to the most direct and unequivocal testimony derived from known and unexceptionable sources. Even the Abbè's assertion respecting the sacraments is untrue in all its parts; for, among the charges brought against the Syrian clergy by the Romish synod, convened at Diamper, near Cochin, in 1599, under the presidency of Menezes, the Archbishop of Goa, were these:—"That they had married wives; that they owned but two sacraments, Baptism and the Lord's Supper; that they neither invoked nor worshipped images, nor believed in purgatory."

On the views entertained by this church of the still more important point of the incarnation of Christ, the Abbè is directly contradicted by authority no less decisive. The testimony of any particular sect on the subject of its practice, and the effect produced by the reception of its dogmas, is justly liable to suspicion; but it is always deemed the very best evidence as to the dogmas which it actually holds. We are bound in candour to receive as genuine the statement which a church gives of its own creed. The Articles of the Church of England, though they may not exhibit correctly the opinions of many of her existing bishops and clergy, yet must be received

as the authoritative exposition of the doctrines of that church, and more especially in preference to any representation which persons, hostile to her interests, may choose to make respecting them.

Dr. Buchanan, who visited the Syrian Churches, and had much direct intercourse with their bishops and clergy, tells us; "The Syrian Christians are *not* Nestorians. Formerly, indeed, they had bishops of that communion; but the liturgy of that church is derived from that of the early church of Antioch, called the Liturgy of the Apostle James."

Dr. Kerr, the senior chaplain of Madras, was sent, by the government of that presidency, in 1806, to investigate the state of the Syrian and other Christians in Malabar and Travancore. In his official report, he observes; "It has been believed that these," the Syrian Christians who have not conformed to the Church of Rome, "held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution. However, it appears that the creed they now hold denies that heresy, and seems to coincide with the creed of Athanasius, but without its damnable clauses." Their number, stated by the Abbè at only 15,000, is calculated by Dr. Kerr at 70 or 80,000.

But this is not all. The Metropolitan of the Syrian Church himself, in a written and official communication to Major-General Macaulay, then English Resident at the court of Travancore, gave the following statement of the creed of the Syrian Christians, in regard to the Trinity.* "We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance; one in three, and three in one; the Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after the other, in majesty, honour, might, and power coequal; Unity in Trinity, and Trinity in Unity." He then proceeds to disclaim the different errors of Arius, Sabellius, Macedonius, Manes,

* Their soundness on other points of Christian faith may be inferred from this, that they maintain the doctrines of the justification of the soul before God by faith alone in the atonement of Christ, and of the regeneration or new birth of the soul to righteousness by the influence of the Spirit of God.

Marcianus, Julianus, Nestorius, and the Chalcedonians, and concludes, "that in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was *incarnate God and man*"

For a farther elucidation of this subject we beg to refer our readers to Dr. Buchanan's *Researches*, tenth edition, pp. 106—148; and to our own work, Vol. for 1807, pp. 654 and 751; and Vol. for 1812, p. 105.

The misrepresentation of this singular community of Christians, by a zealous Missionary of the Romish Church, admits of an easy explanation. They would not yield to the see of Rome; and when devoted to the death of heretics, by that intolerant and persecuting church, they defied its fires, "proclaimed eternal war against the inquisition, hid their books, fled to the mountains, and sought the protection of the native princes, who had always been proud of their alliance."* The subject of our particular regret is, that *this* misrepresentation should receive currency from the imprimatur of so respectable a body of Protestants as compose the Bombay Bible Society.

The views which are taken by this Romish Missionary of the practicability of converting the Hindoos to genuine Christianity, we think equally liable to exception. Our limits, however, will not permit us to do more at present than to enter our protest against them. We cannot admit for a moment the testimony on this subject of a man who, though himself a missionary, scruples not to say, that "of all professions, that of a missionary in India is the most disgusting and most unprofitable." Such was not the language—was not the mind of Ziegenbalg or Grundler, of Swartz or Gericke; nor would such sentiments fall from the pen or the lips of a Kolhoff, a Corrie, or a Marshman.

CHURCH MISSIONARY SOCIETY.

Reserving our account of this Society's last annual Report to the Appendix, we think it may form no unapt supplement to the preceding article, to lay before our readers the substance of the communications lately received by this Society from its correspondent at Madras, the Rev. M. Thompson. He states, that the Missiona-

ries Schnarrè and Rhenius have so far advanced in the acquisition of the Tamil language as to begin preaching in it. By a minute of the Corresponding Committee at Madras, the Rev. Mr. Norton, another missionary, was placed at the disposal of Major Munro, the Resident at Travancore, who was invited also to become a member of the Corresponding Committee. He accepted the invitation, contributing to its funds, at the same time, a donation of 100 pagodas, and a monthly subscription of five pagodas during his stay in India. From the letters of Major Munro, we extract the following very important passages.

"Regarding, as I do, the diffusion of genuine Christianity in India, as a measure equally important to the interests of humanity and to the stability of our power, I view, with the most sincere pleasure, the commencement of a systematic plan for the attainment of that object; and the Society may be assured of my earnest desire to co-operate with them, by any means in my power, in the furtherance of their designs."

"I entertain a confident hope, that, by prudent and active measures, much may be effected in Travancore for the advancement of Christianity."

"An efficient and extended system of education, particularly in the English language, will contribute more effectually than any other plan to the early and substantial establishment of the Protestant religion in India. The prevalence of the Portuguese language has materially promoted the propagation of the Roman Catholic religion."

"The Bishop of the Syrians assured me, when I proceeded to Madras, that he would employ unremitting endeavours to complete the translation of the whole of the Scriptures into the Malayalim language; and he has subsequently stated to me, that some progress has been made in the execution of that work."

"The Syrian College proceeds under the present superintendence of the new bishop, Joseph; and it is my intention to adopt the best measures in my power for placing it in a state of efficiency, and combining its operations with a system of parish schools among the Syrians, which already exists in a certain degree, and is susceptible of much improvement."

"The principal object of the establishment of a college in Travancore was,

* Buchanan's *Christian Researches*, p. 109.

to instruct the Catanars and officiating priests among the Syrians in a competent knowledge of the Syriac language, in which they are at present too generally deficient. The ministers of the Syrians, in order to inculcate, with effect, the motives of religion, ought, evidently, to understand its principles, and believe its truths. For these purposes, a knowledge of the Syriac language is more necessary to them than a knowledge of Hebrew and Greek to our clergymen; for the former want the excellent translations and explanations of the Sacred Books in the popular language of the country, which we possess.

"With the study of the Syriac language would of course be combined that of the Scriptures, and other religious books written in that tongue. Another object was, to procure copies of the Scriptures in the Syriac language; and it was intended that the students, in the course of their education, should transcribe the Bible to the greatest possible extent. Many, I may say most of the churches, are destitute of the Bible, either in the Syriac, or the Malayalim languages; and the duty of transcribing the Scriptures would supply the churches with Bibles, while it would promote the instruction of the young men who copied them. A printed version of the Scriptures in Syriac would be extremely useful.* The laity were also to be taught the Syriac. The plan of the college was also intended to comprehend a system of instruction in Malayalim to priests and the laity, and of translating the Scriptures and religious books into that language for general circulation and use."

"There were, a few years ago, many Protestant Christians in the Tinevelly district; but, from the want of a missionary establishment, some of them have relapsed to Paganism, and others have become Mussulmans. Mr. Sawyer, a very worthy man who lived at Palamcottah, employed all the endeavours which his situation and means allowed, in educating Protestant children, and also in supporting many

poor Christian families. His death, which occurred about a month ago, has deprived the Protestant religion, in the Tinevelly district, of one of its most zealous and faithful friends; and, unless some measures shall be adopted by the Society for assisting the Protestants at Palamcottah, they may be reduced to the necessity of abandoning a religion, which, in India, often involves the lower classes of the people in additional difficulties.

"I am of opinion that a missionary should be appointed to Palamcottah; and that measures should be pursued by the Society for educating the Protestant children, and assisting the Protestant families, in that station. Colonel Trotter, who commands at Palamcottah, will, I am convinced, be happy to second the plans of the Society for the benefit of the Christians in the Tinevelly district."

"I have long considered the appointment of a Protestant clergyman to Cochin as extremely desirable; but objections rested against that arrangement, while the restoration of Cochin to the Dutch was probable. That place has lately been finally transferred to the British Government; and many reasons may be stated for employing an English missionary there. Nearly all the Dutch families at Cochin professed the Protestant religion; but, as they have seen no Protestant clergyman for twenty years, they have in general become Roman Catholics, and have fallen into an extreme ignorance of all religious duties."

Mr. Thompson, in conveying these important letters to the Society, takes occasion loudly to call on them not to neglect the advantages which present themselves in this particular field of service. "Where," he says, "in all your missionary sphere, can you discern a station of more urgent call, and so inviting?—I feel for Agra: I feel for Africa: supply them as speedily and abundantly as you can. But I think I may justly plead yet more for Travancore: for here you have not only a multitude of heathen calling upon you, but hundreds and thousands, many hundreds and thousands of Christians, including the ancient Syrian Christians—hundreds and thousands who have had some taste, a little it may be, of the bread of life, and are now famishing: who have had some glimpse of the light of heaven, and are now sinking into thick darkness.—They still bear the name of Christ: let us not see them sink down famishing with that Name upon

* It is well known, that the late pious and excellent Dr. Buchanan had anticipated this proposal. We trust that the edition of the Syriac Scriptures, begun by him and continued since his death by the British and Foreign Bible Society, will soon be in the hands of the Christians of Travancore.

them; crying, but there is none to help them!

"Oh! that it may please God to affect the hearts of some of our young and able clerical brethren, to come, to hasten to them."

In that wish we most cordially concur.

A letter from the Rev. Mr. Cammerer to Mr. Thompson, gives an account of the state of the native schools, instituted upon Dr John's plan. On the 31st of December 1815, the number remaining in the schools was 956. He expresses himself as satisfied with their progress.

STRANGER'S FRIEND SOCIETY.

We have already, on more occasions than one, called the attention of our benevolent readers to this excellent institution.*

It is a peculiar character of this Society, that it attends to the wants of the poor at a time, and in a manner, best calculated to impart effectual aid. Every case of distress which appears to be genuine, throughout London, Westminster, and Southwark, that comes to the knowledge of the committee and visitors, is personally inquired into, at the place of residence, which is the only means to avoid imposition; and no preference is given either to sect or nation, except indeed to the stranger in distress, and to those who appear to be of good moral character.

In the course of the last year (1815) six thousand nine hundred and seventy-five cases have been visited and relieved by the Society, the greater part consisting of families. Not less than thirty-four thousand five hundred separate visits have been paid, and the sum of two thousand eight hundred and ninety-six pounds has been distributed.

It would be impossible to estimate the benefits resulting to the individuals themselves, and also to the community at large, from the weekly intercourse of nearly three hundred visitors from this Society with the poor in every part of the metropolis; who, while they convey to them the bounty of the rich, constantly endeavour to infuse a sense of obligation and respect to their superiors in society.

* See our Vol. for 1813, p. 869, and for 1815, p. 843.

But Christian charity will not limit itself to the temporal necessities of human nature, it will take advantage of that access which the relief of these necessities opens to the heart, to instruct the ignorant, and to warn and counsel those who have wandered from the paths of virtue. The hours of depression and sorrow will be taken as fit occasions to point the sufferers to the only durable and solid felicity of man; and Christian benevolence will, by every kind and prudent method, attempt to reclaim the wicked from the error of their way—to instruct the ignorant in the true knowledge of salvation—and to comfort the dejected and the mourner.

Through the blessing of God upon the endeavours of the visitors, in very many instances, the moral condition of the poor has been greatly improved. Multitudes of children who had been brought up in a state of total ignorance, have through their recommendation been sent to Sunday Schools, where they have acquired habits of regularity, and an acquaintance with those holy Scriptures which inculcate their various duties to God and man. Nor is this all, for many of the parents, accompanied by their children, now frequent the ordinances of public worship, who had previously neglected the Sabbath day; and a degree of order and decorum prevails in their families, to which heretofore they had been utter strangers.

Cases of distress forwarded to any of the following persons will be attended to as soon as possible, viz.

Wm. Marriott, Esq. 77 Broad-street, Royal Exchange, Treasurer; Mr. Henry Clarke, 52 New Bond-street, Mr. W. Cooper, 8, Queen-street, Cheapside, Secretaries; Jos. Butterworth, Esq. 43, Fleet-street; Mr. Cussons, 115, Wardour-street, Mr. Mathison, 52, Great Queen-street, Lincoln's inn-fields; * Mr. Kent, 116, High Holborn; Mr. Shipton, Blackman-street, Borough; Mr. Blackwell, 5, King-street, Cloth-fair; Mr. Mackie, City-road, Finsbury-square; Mr. Trimby, 125, White-chapel; * Mr. Collins, Fox's-lane, Shadewell; * Mr. Thomas Wiggins, Wellclose-square; Mr. Hobbs, 119, Oxford-street; * Mr. Braick, 17, Leonard square; Mr. T. Lister, Spencer-row, Goswell-street-road; Mr. Edghill, 1, Gascoign-place, near Shore-ditch Church; Mr. Billing, Lambeth-walk; Mr. S. Edwards, Walcot place, Lambeth; Mr. Spratt, 2, Brewer-street,

Pimlico; * Mr. Burgess, 2, Smith-street, Chelsea; Mr. Nettleton, Sloane-terrace.

We subjoin a few from the mass of striking cases exhibited in the year's Report.

1. Ann Ward, No. 6, Cato-street, Edgware-road; a widow with six children, and expecting, when first visited, to ly-in again. Her husband about two months previous to this period was a patient in St. George's Hospital, and so much recovered, that in a few days she expected him home. While in a pregnant state, she had been subject to a distressing complaint in her legs: on this account he would not allow her to walk to see him, but obtained leave to go home to see his family: he had put on his hat for this purpose, when he was seized with a fit, never spoke afterwards, and was brought to his poor wife and children a corpse. Her affliction and distress may be imagined, but cannot be described. Shortly after his decease, the complaint in her legs broke out, and rendered her nearly incapable of doing any thing for her family, all of whom are young. The rent of her dwelling was due: she had much difficulty in raising it; but by the sale of some of her few things, and help from a benevolent gentleman, to whose liberality the Society is greatly indebted, the sum required was raised a few days after she had been put to bed of her seventh child. At the end of a fortnight she was obliged to remove, and her eldest child, a girl of about nine years old, took for her poor mother, two small apartments at No. 16, in the same street, where she now dwells, and having a mangle, endeavours by the use of it, to maintain her family. Those who have visited this case, have felt much gratified on witnessing the piety and resignation of this poor woman; afflicted, but not forsaken; cast down in the depths of poverty, but not destroyed: having of worldly good nothing, she hath in religion possessed all things. She simply declared to one of the Com-

mittee who visited her, that it was as good as food to herself, to kneel down and ask bread for her children of her Father who is in heaven. She is still greatly distressed in her circumstances, and considered by the Society as an object worthy of commiseration.

2. The wife of Charles Wilford, a journeyman shoemaker, residing at No. 10, James-street, Manchester-square, was visited and relieved by the Society during an illness which terminated in her death. There is good reason to believe, that the instructions of the visitors were much blessed to her, and that her end was peace. A few days after her interment, her husband, a feeble, infirm, and deaf old man, in his seventy-sixth year, presented himself to the Committee to return thanks for the affectionate attention and advice which his deceased partner had received. He stated, that from a club of which he was a member, he had received a sum for her funeral expenses; and that after every thing was discharged, a surplus remained of five shillings—it was his all—and with many tears he tendered it to the Society, as a token of his gratitude for the benefit he as well as his late wife had received through its instrumentality. The person to whom he addressed himself felt doubtful as to the propriety of receiving this evidently free-will offering from the old man: he reminded him of his age, and suggested many ways in which such a sum might be beneficial to himself. This backwardness to receive his gift appeared to pain him much, and caused him to urge his request with greater earnestness. Being asked what he had to rely on for future support: "These hands," he energetically replied, "and the God I have heard of from the kind friends who visited my wife." This reply was enough; and honouring the spirit by which he was actuated, the donation of the poor man was received into the treasury of the Society. A friend of the institution, struck with admiration at this noble act, determined he should be no loser, and himself rewarded him with a liberal sum.

* Apparel, for either men or women, boys or girls; also blankets, sheets, &c. will be thankfully received and appropriated with great care to the most necessitous and prudent of the poor, by being sent to any of the gentlemen pointed out above, or to Messrs. Owen and Elliot, 31, Gutter-lane, Cheapside; or to Mr. Wright, 2, Mount-street, Lambeth.

Christ. Observ. No. 180.

3. Ann Graves, No. 7, Union-street, Lambeth Walk, when first visited from this Society was in a very distressed state of body and mind, having no covering for herself or new-born infant, owing to a very heavy loss her husband had sustained, by the seizure of a boat which he had borrowed, being a fisher-

man. The boat having been newly painted, and the owner's name not put on again, it was seized, and the man was sent into confinement until he paid the fine, which occasioned great distress to the family. They were under the necessity of selling every thing they had in order to raise the money. The woman had not a single article left; but the misery of this case was greatly augmented by the following circumstance:—her husband rose very early the next morning, after his liberation, to go a fishing, bid her Good bye, and said he should be home at seven o'clock: But he never returned. The boat upset, and he was drowned.

4. E. Bainton, No. 8, Hart-street, Grosvenor Square; a stable-keeper's servant, was on the 24th December, riding a horse belonging to his master through Knights-bridge, when it took fright, ran away with him, and came in contact with the horses of a stage coach, fell, and rolled upon him. By this accident he was much hurt—completely laid up—and since that time has been unable to do any work; remaining for a long time under the care of a surgeon, who has given the poor man a written testimony of the regularity of his conduct while under his observation. He has a wife and three children, and his family has much affliction. Six years ago they were living in comfort, having two furnished rooms, she following the business of a mantua-maker; but one sickness after another has quite reduced them: he has paid as much as one hundred pounds for medical help. Good furniture and clothes have been sold and pawned, till all is gone, and they are now destitute, amidst rags and wretchedness. They have been visited by the Society for some time, and relieved as far as the funds would allow. Sunday last he came to return thanks for the relief afforded him, and to solicit a continuance of the visits, his wife and one child being ill; she with a large gathering on her left hand, which prevents her doing any thing. He brought a letter written by her, which indicated that from the conversation of the visitors, they had been much instructed. A member of the Committee called on the following morning, and found them indeed in a deplorable condition. They must have gone without breakfast, had not a person in an adjoining room sent them a little bread. Amongst other articles they have sold, she enumerates with particular re-

gret a book entitled "Hervey's Meditations," which they had taken in, in numbers. Her husband hawked it about, till he got eighteen pence for it. After it, a Bible went, for two shillings. The woman said she regretted this more than all. She had begun to read it with delight: "I wept the whole of the day," she said; "but my children were crying for food, and what could a mother do?"

5. Thomas Riley, in a garret, at No. 4, Red-Lion-court, Minories, had been afflicted near twelve months, with a violent rheumatism in his arms and between his shoulders, which had rendered him incapable of work. He had six children, three of whom are wholly dependant on him; the wife also very ill: but her affliction appeared to be occasioned entirely by grief and the want of common necessities of life, having been obliged through long distress to part with their clothing, furniture, and at last their bedstead and bed, in order to provide food and pay their rent; so that it may be said they are living in an empty room, not having so much as a bit of straw to lie down upon, and the father, mother, and children, all huddle together upon the bare floor, to keep each other warm. The visitor, affected at seeing such a scene of distress, relieved them very liberally. It was thought by their manner and appearance they had seen better days, for under such circumstances both themselves and their room were remarkably clean: and upon inquiry it was found that they had lived in much credit, he having been for some years mate of a transport, and after that he was master of a brig trading to Gibraltar; but the long affliction they have laboured under, and a dislike to make their case known to their friends and acquaintance, has brought them into the state above described, and they are now on the books of the Society.

6. Robert Walker, of Pelham-street, Brick-lane, Whitechapel, a letter-founder by trade; but not being able to obtain any work in his own line of business for the last eighteen months, has been obliged to seek a maintenance for his family (consisting of a wife and two children) in another way. He was employed for some time in going round the country to get orders for books; but his earnings were barely sufficient to keep his family from starving, and rather than they should want bread, he

himself abstained from taking scarcely any thing for several days together. These privations soon reduced him to such a weak state, as to render him unable to do any thing; and when called on by a visiter of the Strangers' Friend Society, he was found confined to his bed with an asthmatic complaint, and to all appearance near death. One of the children was also very ill. They had no furniture of their own left, and scarcely any clothes to cover them. Not living in their own parish, they had never applied for relief from the one to which they belonged. The visiter says; "While I was speaking to the poor man, his wife came in with a small piece of bread which a neighbour had just given her; and on my presenting her with two shillings to get some more, she honestly informed me, that a visiter from the same Society had been there two days before, and had left eighteen pence, which she supposed I was not aware of, and therefore thought it not right to accept what I offered; but on her saying (with tears in her eyes) that the piece of bread she held in her hand was all they had in the world, I could not do otherwise than leave the money." The man is regularly visited, but still continues very ill.

7. Mary Cox, 19, Leicester-street, Swallow-street; in a most miserable kitchen, so wretched that it appears utterly unfit for the residence of a human being. She formerly lived in a better apartment in the same house; but being unable to pay the rent, she, with a girl about four years old, came into this place, expecting daily to be confined. Her husband is a soldier now on foreign service, and had left her pregnant. She was without money, or any thing by the sale of which she could procure any; neither had she any bed, bedding, or furniture. While she could work and was able to obtain employment, she supported herself and child; but for days she has been even without a morsel of bread. A day or two before she was taken ill, she was in these circumstances, and in the hope of getting something to satisfy her famished child, she sent her into the street. It was night: they had not broken their fast. It was the cry of helpless infancy, perishing for want amidst surrounding plenty. She did not ask in vain; she soon got two-pence, and, overjoyed, ran with it to her disconsolate mother. A penny-worth of bread was obtained; and as the

poor woman expected every moment to be taken ill, with the other penny a candle was procured, that when the hour came, she might have at least a light. In the shop where she bought it, she met a kind gentleman who commiserated her case and gave her a few broken victuals, and said he would be a friend to her in her confinement. She was taken ill about four in the morning, with no one but her child with her, upon a truss of straw without any covering. The child ran up stairs, and called the people to come, as her mother would die. She was safely delivered, and the friend she had met in the shop called on her, and sent in an old bedstead and blanket. She had some fresh straw, and the landlady of the house lent her a piece of an old carpet to cover her. One of the visitors called on her after she had been in bed a few days: she was still wretchedly off, but appeared thankful and resigned, and was up, trying to do for the infant, which had been ill: she was very anxious to have it baptized. When the relief he brought her was given, she was so overpowered with joy as to be unable to speak: in grateful transport she fell with her babe in her arms at his feet, and with streaming eyes and inarticulate sobs, offered those thanks which were too big for utterance. The scene was too much: the visiter was obliged hastily to run away from an expression of gratitude he had never seen equalled.

8. A female visiter entered the garret of No. 6, Parker-street, Drury-lane, in January last, and found a family in a deplorable state. The man and his three children were crouching literally over a handful of fire: there was neither bed, bedstead, table, nor other furniture in the room, except two broken chairs. In a corner of the room lay the wife, Elizabeth Wright, on the floor, covered with an old rug: she was very ill, and apparently in labour. Her illness was occasioned by sitting in the cold yard of a workhouse, without either flannel or linen about her, waiting to see if she could be taken into the house. Before it came to her turn to be heard, she was seized with such violent pains, that two of the poor women who were also waiting for relief, led her back to her miserable garret. The husband, a plasterer, had been out of work for nearly six months: they had parted with every thing which could produce a penny, to keep the children from starving

They were instantly relieved; and the next morning application was made to the parish officers, who humanely sent further help, with a blanket and some linen. The female visitors procured a bedstead and a bed of clean straw, with other necessities, and a friend sent another blanket. On the following day the visitor was surprised to find the woman so much better, but she said that such a comfortable bed had afforded her a most excellent night. The whole of the family were nearly naked: they were furnished with several articles of clothing; and whenever the visitors called, which they did frequently, they found the woman industriously employed in repairing and making the most of them. The visitors had only obtained one sheet, and they determined to buy another. They mentioned some particulars of the case to a linen-draper, and he would not receive payment for the sheet, but most kindly presented it to the visitors for the poor woman. She was not delivered till a fortnight after the first visit; but in the mean time, through the help received, she recovered strength to bear the pains of child-bed, and in all probability was rescued from an untimely grave.

SOCIETY FOR THE SUPPORT OF GAELIC SCHOOLS.

The Fifth Report of this Society, which we regret should have lain so long unnoticed by us, gives an account of the progress of instruction in EIGHTY circulating Schools, which had been instituted by the Society, and were dependent upon it for support. It would be impossible for us in our scanty limits to give even an abstract of the interesting details which the Report exhibits. We must content ourselves with quoting a few detached passages which may give our readers a glimpse of the benefits flowing from these schools, and may serve to quicken the public benevolence in their favour. And we are the more anxious that this effect should be produced, as, without farther pecuniary aid, the efforts of the Society are in danger of languishing. In this land of light there are many natives of the Highlands and Islands of Scotland, whom the advantages of a good education have placed in situations of ease and affluence. On them, in an especial manner, would we call to remember the land of their fathers, that land endeared to them by so many recollections, and to bestow a part of their abundance in diffusing the blessings of religious light and knowledge

throughout its mountains and its glens. If desirous of knowing more of the Society for which we plead, they may turn to our Vol. for 1811, pp. 195 and 847; for 1813, p. 191; and for 1815, p. 895. Still fuller information may be obtained from the following gentlemen in London, viz. Mr. Allen, Plough court, Lombard-street; Messrs. Christy, 35, Grace-church-street; Mr. R. Philips, East-street, Red-lion-square; Mr. Reyner, 50, Mark-lane; Mr. Steven, Thames-street; Mr. Tarn, Earl-street, Blackfriars; Rev. Dr. Waugh, Salisbury-place; in Liverpool, from Mr. S. Hope; and in York, from Mr. T. Wemyss;—and any of these gentlemen will gladly receive donations or subscriptions for promoting the Society's objects. We proceed with some extracts:—

1. Durin, in the parish of Duirness.—“It is with pleasure that I am able to report the progress of your school here,” says the minister of the parish, the Rev. William Findlater. “The number on the teacher's list just now is eighty-two; of these, twenty are reading the Bible, sixteen the New Testament, fourteen the Psalm Book, thirty-two the First Book and small Spelling Book. I had the satisfaction of observing their progress pretty often during the winter, and had cause to express my approbation of the diligence and faithfulness of the teacher, as well as the zeal of the people, who seldom dismiss till 10 o'clock. Such was the anxiety of some for instruction, who lived at a distance from the school, that they employed their relations to serve in their place for two or three months, that they might avail themselves of the opportunity afforded for learning to read the Scriptures.”

2. Kildonan, in the parish of Lochbroom.—The Rev. Dr. Ross examined this school, one of the six established in this extensive parish, and of all which an equally favourable report is made, on the 27th September.

“Thirty-nine,” he says, “were present in a new house, built on purpose, in the march between that and the nearest farm, all beginners in June last. Nothing could be more delightful than the appearance which this group of young ones exhibited. Those of them who had entered at the opening of the school read the Bible or New Testament with accuracy, and those

who had joined at later periods, read in the First Book or the Psalms. The parents shewed the teacher every kindness in their power; and being present at the examination, expressed the warmest gratitude to the Society for the great benefit it had conferred on their needful district. They were particularly struck with the sudden change of hearing the Bible read in so many families daily, and by their own children, where it had been very lately quite unknown. In short, the benefit is incalculable which has already been received by this parish, through your admirable institution."

3. Glencalvie, in the parish of Kincardine, Ross-shire.—"It was not in my power," says the Rev. A. Macbean, "till yesterday to visit the school at Glencalvie, since my return home. The snow lay deep in the Strath; the rivers were frozen over, and the thaw swelled them to such a height, that it was impossible for a horse to cross. Yesterday, however, I accomplished my purpose, and my pains were amply compensated, by the progress I witnessed in the school, since my former visitation of it. A house crowded with 60 scholars of all ages, from the Glencalvie veteran, Iverach, now in his 117th year, to, literally speaking, the infant in the cradle; for the mother of the infant is one of the scholars, and such was her ardour of desire to learn, that she brought the child and cradle to the school. Most of the inhabitants of the surrounding hamlets also attended; and every tongue was employed in giving thanks to God, and the instruments he raised, to send them a blessing of such inestimable magnitude. Parents of throng families were ranged in the same class with their children, and the progress they have all made in reading was truly astonishing. Many who knew not a letter before the commencement of the school, not only young but aged persons, were able to read both the New and Old Testaments, and the Psalm Book in verse, with ease and accuracy. Indeed, the fidelity of the master appears to have been unremitting; and it was highly gratifying for me to hear how universally beloved he has made himself among them, by the propriety of his conduct. I earnestly beg that the school may be continued with them for another year." The Committee add—"This school was continued accordingly during the summer session, at the close of which further progress had been made. The Scriptures were read by most of the scholars, of whom the great

majority were ignorant of the alphabet when your Society last met in these rooms. The members of the Society must have been struck with the remarkable age of one of the persons, named Iverach, attending this school; a man now living in the parish in which he was born, and whose birth appears in the parochial register; who, your Committee have been informed, enlisted in the year 1715, and, as it appears, actually attempted to learn to read in 1815. 'He attended,' the teacher says, 'frequently.' He acquired the knowledge of the letters, nay, had got the length of reading syllables or short words; and your Committee have only to regret, that he has been arrested in his progress, by an infirmity incident to far younger men. 'Old Iverach's sight,' says Mr. Macbean, 'has failed considerably; otherwise he would have learned to read.'"

4. Balvairde, in the parish of Rosskeen.—This school was visited by two clergymen, who report most favourably of its progress. Their report contains this remarkable observation:—

"The visitors find, by experience, that teaching the Highlanders to read the Word of God in their mother tongue, instead of being any impediment to them in learning to read and speak English, excites them to acquire, and forwards them in the acquirement, of that language."

5. Gress, in the island of Lewis.—"When this school was examined, there were present, as scholars, 121 persons, from five years old to sixty, the youngest of whom read the New Testament, with very considerable correctness." Respecting the influence of this school, and another in the same island, a correspondent thus writes:—

"I may safely say, that the Gaelic schools already taught in this parish, have done more good in spreading knowledge and in warming the hearts of the common people to true religion, than all the other means which they have enjoyed for a century back. It is only a person living on the spot who can be sensible of the change. Figure to yourself what the people here were two years ago, gathering in groupes on the Sabbath, and talking every kind of nonsense; now they meet regularly every Sabbath, when the boys of the school read alternately a chapter of the Old or New Testament."

6. Brebost, in the parish of Duirnish.—“At the examination in September, the number of scholars on the list had increased to fifty-five, almost the half of whom could read the Scriptures with ease and accuracy. Respecting this school, the Rev. Roderick Reid says, ‘The parents seem quite delighted with hearing their children read the word of God: and I cannot express my joy at beholding both young and old come up to the house of prayer with Bibles in their hands, when scarcely any were to be seen before.’”

7. Island of Canna.—“The school in Canna, where the inhabitants are four hundred in number, and, with the exception of one family, all Roman Catholics, continues to be conducted with success. When the teacher, after the harvest vacation last year, returned to the island to open the winter session, he was received with even greater cordiality than he had previously experienced. So delighted, in particular, were the young people of the place with the idea of his resuming his labours, that a number of boys, who had profited by his instructions, set up a dance upon hearing of his arrival on the island, and congratulated each other on the happy event. The school, accordingly, as might have been expected from such a circumstance, was very thronged: there being on the list ninety-six scholars, of whom sixty-two were boys, and thirty-four girls, all under the age of twenty-four. Fifteen of these were reading the Bible, thirty-nine the New Testament, and the remaining forty-two the First Book.—The inhabitants of Canna have undoubtedly profited greatly by the establishment of the school in their island. This fact they all confess; and it is obvious to the most superficial observer among them. When the teacher went first to that place, in December, 1813, he found only two Gaelic Testaments. There was not a single copy of the Gaelic Bible in the whole island; and, of all the inhabitants, only three could read their native language, which, after all, they did but indifferently. The number of persons who have now no farther occasion for a teacher exceeds forty; and as many, it is expected, from the present state of the school will, in a little time, be advanced to the same degree of perfection. The individual who taught the school, having been appointed to another situation, the care of it has been committed to a young man, who was one of his scholars, and who, it is hoped, will, by his diligence and

zeal, justify the confidence reposed in him. When his predecessor quitted the island, the people came to him, begging that he would take the trouble of returning their grateful acknowledgments to the Society for sending him among them; and as, in consequence of his departure, they were apprehensive that they were no longer to enjoy the benefit of a teacher, they farther requested him to represent their case as most necessitous; ‘for we are certain,’ added they, ‘that if the men in Edinburgh know our circumstances, they will pity us.’”

We have given only a tythe of the cases which might have been quoted; but these, we are persuaded, will be sufficient to incite, at least to further inquiry, if not to an immediate concurrence in the plans of the Society, such of our readers as feel an interest in the diffusion of Christian light among their countrymen, and whom God has blessed with the means of promoting that diffusion. We cannot better close this article than with the concluding paragraph of the Report:—

“When such substantial reasons for gratitude as to the past, and hope as to the future, are brought forward—when the strong and peculiar claims of our Highland countrymen are seriously considered—and while every true patriot must regard the operations of such an institution to be most intimately connected with the vigour and the improvement, the happiness and stability, of our country—your Committee cannot allow themselves for one moment to imagine, that an appeal like the present can be made to the justice and generosity of the public in vain.”

SOCIETY FOR THE CONVERSION OF THE JEWS.

The following Lectures will be delivered in the ensuing year, on subjects relative to the Jews, by Clergymen of the Established Church, at the Chapel, Ely-place, Holborn, at half-past six o'clock, on the first Thursday evening in every month, viz:—

January 2. Can better means be employed for the Conversion of the Jews, than those already attempted? Rev. G. Mutter.

February 6. Are Evangelical Doctrines plainly taught in the Old Testament? Rev. D. Rueil.

March 6. Was not the Levitical Law, at least that part which respected religious Worship, designed to teach the Doctrines and prefigure the Worship of the Christian Church? Rev. Lewis Way.

April 3. What were the Opinions of learned Jews before the Coming of Christ, concerning the Nature of God, the Character of Messiah, and the Fall and Recovery of Man? Rev. Amos Westoby.

May 1. In what way can the Objection of the Jews to the Miracles of Christ (founded on Deut. xiii. 1, 2) be satisfactorily removed? Rev. Charles Simeon.

June 5. What is the best Interpretation of the Promise made to Judah, Gen. xlix. 10? Rev. S. Pigott.

July 3. What is the most successful Mode of reconciling the apparent Discrepancies in the two Genealogies of Christ? Rev. W. Borrowes.

August 7. What are the most satisfactory Answers to the Objections of the Jews against St. Matthew's Application of the Prophecies, Matt. i. 23. ii. 6, 18, 23? Rev. John Bishopp.

September 4. From what Arguments does it appear that the Jewish Law was never intended to be Perpetual or Universal? Rev. Thomas Webster.

October 2. Will the Jews be restored to their own Land in a Political Capacity, or will they be finally incorporated with the Christian Churches of those Countries in which they reside? Rev. T. S. Grimshawe.

November 6. Is the Doctrine of a Millennium supported by Holy Scripture? Rev. Henry Godfrey.

December 4. A concise and connected View of the Book of Revelations. Rev. J. H. Stewart.

VIEW OF PUBLIC AFFAIRS.

FROM abroad we have received, during the present month, little intelligence of any interest. A dispute has arisen between the United States of America and the Emperor of Russia, respecting some indignity he conceives to have been offered to him in the person of the Russian Consul; but we doubt not it will be amicably adjusted. The Americans, on the other hand, complain loudly of the severities experienced by their traders from the Spanish Guarda Costas, and evidently long for an opportunity of openly aiding the progress of Independence in the trans-Atlantic provinces of Spain. In almost every one of these provinces the standard of revolt has been erected, and sanguinary conflicts have ensued; but the accounts are so varying and contradictory, that it is difficult to ascertain the relative situation of the contending parties. We fear that on both sides the war has assumed a character of peculiar ferocity; and that it must, therefore, be attended with a more than usual proportion of carnage and desolation. We can have little doubt, that if the population of South America persevere in the contest, they must ultimately succeed. It seems impossible that Spain, in her present exhausted state, and with her present imbecile councils, should be able to conduct so remote a

warfare with any thing like the requisite degree of vigour. The result, therefore, will probably be the entire emancipation of South America from her yoke; a result in which, for our own parts, we see much to rejoice in, and nothing to lament, whether we contemplate the uniform conduct of the metropolitan state, from the first discovery of that ill fated region to the present hour; or the probable consequences of the event, as they affect either our own national prosperity or the general interests of humanity. It ought not to be forgotten, in the consideration of this question, that all the South-American Juntas have abolished the slave trade; that old Spain, on the other hand, has embarked in it with avidity at the very moment when the general voice of Europe has called for its extinction, and has singly kept alive all its barbarizing and demoralizing effects in Northern Africa, after every other nation, even Portugal, had agreed to the entire exemption of that part of the coast from this calamitous infliction.

The report of a revived war in Hayti, between the rival chiefs Christophe and Petion, proves happily groundless. A mission reached that island from France in the month of October, to treat for its return to the allegiance of its former sovereign. Pe-

tion, to whom the first application was made, is said to have refused to listen to any overtures which did not recognise, as the basis of all negotiation, the independence of Hayti. There can be no doubt that, on this point, the answer of Christophe will be at least equally decisive.

In France, and in many other parts of the continent, the distress, arising from the high price of grain and the want of employment, appears to be still greater than it is in this country. Here, during the present month, extensive, and we trust effectual, endeavours have been employed to alleviate the pressure. The subscription for the relief of Spitalfields and its vicinity, has alone exceeded 40,000*l*; and a highly commendable liberality has been shewn in many other quarters; so that we should be sanguine in anticipating the best effects from this concurrence of benevolent effort, did we not apprehend some serious counteraction from the profligate conduct of certain demagogues and the lawless proceedings of a misguided populace. On the 21 instant, another meeting of the labouring classes was held in Spafields, which led to speeches still more inflammatory than the first, and, as might be expected with results still more disastrous. The levelling and revolutionary harangues of citizen Hunt and his associated orators produced, perhaps their intended, certainly their natural, effect. A large detachment from this tumultuary assemblage hurried off to reduce to practice the doctrines which had been preached to them. Flags had been prepared with seditious inscriptions, (an undoubted proof of previous design, at least on the part of some individuals,) which on

being displayed served as a rallying-point to the mob. Thus marshalled, they proceeded through the city to Tower-hill, breaking open in their way the gun-smiths' shops, and taking thence all the arms they could find. They had the audacity to attempt to force the Royal Exchange, in which were the Lord Mayor and several of the Aldermen, and even fired over the gates which had been closed upon them. Their triumph, however, was very short: a body of horse soon made its appearance in the city, and in the course of two or three hours every vestige of tumult had disappeared. Many of the rioters were apprehended; but it does not appear that any one of them was killed—a circumstance very highly creditable to the forbearance of the military, who were assailed and some of them injured by missiles from the mob. Many of the arms taken from the gunsmiths' shops, being thrown away by the rioters, were recovered. One gentleman, Mr. Platt, was dangerously wounded in a very wanton manner, by a person who appeared to be a leader in the tumult, but who has hitherto eluded the vigilance of the police, though stimulated by a reward of 600*l*. His name is Watson. This man and his father, both of whom had practised as apothecaries, but were reduced in their circumstances, appeared to be among the chief instigators of these violences. The elder Watson is in custody. Mr. Platt, we are happy to say, is likely to recover. During the continuance of the tumult, several of the baker's shops were pillaged by the mob.—Too much praise cannot be given to Lord Sidmouth, the Lord Mayor, and the magistracy in general, for the vigilance and energy they displayed on this occasion.

ANSWERS TO CORRESPONDENTS.

LAIUS; A WEST COUNTRY MAN; OLD CHURCH; W. M.; VIGIL F. S. P.; I. M.; IDIOTUS; CLERICUS; AMICUS; NEMO; C. C. ARABUS; A MEMBER OF THE CATHOLICK CHURCH; have been received.

It is not intended to insert the Paper of "A young Clergyman." His questions have already received a full answer in our pages.

The Poems of Struthers, in two volumes, if not out of print, may be had of Mr. Lang, bookseller, Glasgow.

We are very sorry that GAIUS is so impatient of the discussion respecting *Regeneration* and *Baptism*, because, whatever he may think of it, in our view it is a very vital subject; and we cannot, therefore, consent to close the discussion out of respect to his prejudices, or in deference to his menace.

We can assure "A Lover of Truth and Justice," that we feel so little the influence of the spirit he attributes to us, that we have not read any of the articles to which he alludes; nor did we know of their existence but from his letters.

Mr. Weyland's letter in our next,

APPENDIX
TO THE
CHRISTIAN OBSERVER,
VOLUME THE FIFTEENTH,
FOR 1816.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

THE Sixteenth Annual Report of the Committee of this Society, which was delivered to the general meeting on the 30th of April last, and has since been printed, contains a great mass of very interesting matter. It is preceded by a sermon, preached before the Society on that day, from Isaiah xlv. 20, by the Rev. Daniel Corrie, LL.B., one of the East-India Company's chaplains, on the Bengal Establishment. The peculiar qualifications of Mr. Corrie for this service are well known to our readers. To them it will be gratifying, as it has been to us, to find those qualifications fully recognised by the Bishop of Calcutta, Dr. Middleton. "Among the missionary proceedings of the present day, I have met with none," observes his lordship, "which have been conducted with a happier combination of zeal and judgment than one of your own body (the Rev. Mr. Corrie of Agra) has displayed."

The sermon before us is that of a man who deeply feels both the difficulties and the importance of attempts for the conversion of the Pagan and Mohammedan nations to Christianity; but who is actuated by a fixed and animating confidence—the fruit not

of a heated imagination, but of experience and observation—that great results are to be expected by the faithful missionary, who, with a single eye to God's glory, duly qualifies himself for this field of service, and then prosecutes his high calling with the self-devotion of the evangelists and confessors of old. The subjects of which he treats are; first, "the delusions under which the heathen labour," and secondly, "the means which we should employ for their relief." Under the first of these heads we meet with much curious information respecting the theological views and superstitious practices of the Hindoos. Although his intercourse with them has inclined him to the opinion, that Divine Revelation is the original source of their present corrupt and degraded system of faith and worship, yet he pronounces them to be now evidently "without God and without hope in the world;" not merely as being without the knowledge of Christ, but inasmuch as their own religious views and feelings render them incapable of enjoying God, or of participating in the happiness of heaven. The following extract seems fully to bear Mr. Corrie out in this apparently harsh conclusion:—

"One and all among the Hindoos indulge in the most absurd speculations respecting the Divine Nature, and substitute the grossest idolatry for that which they themselves acknowledge to be more rational and pure.* The more subtle among them, indeed, especially such as have been in any way conversant with European Christians, are often very anxious to repel the charge of idolatry; and endeavour to justify the use of images, in the same manner as the Roman Catholics. Some, who ought to have known better, have done the same service for them: but the allegory

* "It is the fashion now to extol the purity of the worship of the Druids, of which we know but very little; and to suppose that they had no idols. Some modern authors have rendered the same service to the Brahmins. But ask a Hindoo whether he worships idols, he will immediately and without the least hesitation answer, 'Yes: I do worship idols.' Ask, on the other hand, a Hindoo, learned or unlearned, 'Do you worship the Supreme Being? Do you pray to him? Do you offer sacrifices to him?' He will immediately answer, 'No! never.' 'You certainly worship Him mentally?' 'No.' 'Do you praise Him?' 'No.' 'Do you meditate on His attributes and perfections?' 'No.' 'What is then that silent meditation mentioned by some learned authors?' His answer will be, 'When I perform the puja (worship) in honour of some of the gods, I seat myself on the ground; I say inwardly 'I am Brahme, or the Supreme Being. We are not conscious of being Brahme, because of worldly illusion and the original taint of sin; but we know it through revelation. It is forbidden to adore the Supreme Being, to offer prayers and sacrifices to him; for it would be worshipping ourselves: but we may adore and worship collateral emanations from him and of a superior degree, we may worship even mere mortals. The worship of images is recommended, when, after consecration, the deity has been called down, and forced into them by powerful spells.'"—*Essay on the Sacred Isles in the West, by Major Wilford, Asiatic Res.*

"The ceremony of consecrating images in India, alluded to above, is an exact representation of the dedication of Nebuchadnezzar's golden image, Dan. iii.

and mystical refinement to which they are obliged to have recourse, shew how difficult it is to reconcile such an idea with the real state of the case.

"The popular creed of the Hindoos is, That the Supreme Being, willing to create, produced three, to whom he delegated his authority. This seems the true notion of the Hindoo Trinity; not possessing originally in themselves divine attributes, but receiving and exercising them for a time.

"Of these three, the Creator is said to have made the world; but no worship is now paid to him. The Preserver is supposed to have been repeatedly incarnate, for particular purposes, which are allowed to have no respect to the present race of men. And now they think the Destroyer exercises his authority, and they worship him under numerous names and emblems.

"From these three, various divinities, it is supposed, have emanated; who are to be supplicated in different places. Many human beings are said to have attained, by the performance of certain rites, a measure of divine power; and are to be worshipped as gods of the hills and of the valleys, of the waters and of the woods: but all these, it is expected, after this age is finished, will be swept away, all evil beings destroyed, and all good beings absorbed in the Supreme.*

"Is not this expressly substituting other gods before the Lord? Is it not doing service to them, which, by nature, are no gods? For they not only speak of them as created beings, to whom they

* "It is to be recollected, that even these heavenly beings are of a perishable nature, and subject to the infirmities of existence. The whole are swept away at each *Maha pralaya*, or destruction of the universe."—*Notes to the Megha Duta, a Poem, in the Sanscript Language, translated, with Notes, by H. H. Wilson, Esq. p. 164.*

ascribe Divine power ; but the ideas which they entertain of them are utterly subversive of the Divine character, and, by a necessary consequence, exclude from the favour of God. These supposed divinities are generally to be propitiated by some painful sacrifice. Offerings of various kinds are to be made. Human blood is the highest and most acceptable.* Hence the virtue annexed to human sacrifices ; and hence the numerous instances of self-destruction, in order to secure the favour of their gods, which occur annually

* "In the 'Sanguinary Chapter,' translated and published in the Asiatic Researches, Vol. V., Siva (the Destroyer, of the Hindoo Triad, and the one most generally worshipped) is introduced delivering instructions respecting the rules and ceremonies to be observed by sacrificers 'to all deities,' in order to procure the Divine favour. The pleasure which the goddess (the wife of Siva) receives from an oblation of the blood of fish and tortoises, is of one month's duration, and three from that of a crocodile. By the blood of nine species of wild animals, the goddess is satisfied nine months ; and, for that space of time, continues propitious to the offerer's welfare. The blood of the wild bull and guana gives pleasure for one year, and that of the antelope and wild boar for twelve years ; the satabha's blood satisfies the goddess for twenty-five years ; and the buffalo's and rhinocero's blood for a hundred, and that of the tiger an equal number. That of the lion, rein-deer, and *the human species*, produces pleasure which lasts a thousand years : by a *human sacrifice*, attended by the forms laid down, Devi is pleased one thousand years ; and, by a sacrifice of *three men*, one hundred thousand years !

"Some learned Brahmins now pretend, that the literal shedding of human blood is not here intended ; but it is certain, that though openly to sacrifice a man would render the sacrificers guilty of murder in the eye of the English Government, yet that horrible rite is still occasionally resorted to in secret, when some unsuspecting traveller, is decoyed to the temple, and his throat cut whilst asleep, and the ceremony performed over a figure of clay or wax."

throughout the country, in a variety of ways. With the same view, those various modes of self-torture, so often described in publications connected with the East, are submitted to."

Their penances, however, so far from being practised with a view to ease a conscience labouring under a sense of moral guilt, as has generally been supposed, are rather used with a view to some temporal boon. Seldom does any thing like humiliation appear in the Hindoo devotees.— "They are the most self-sufficient, arrogant, and proud of all the natives of the East ; assuming frequently a sort of divine character, claiming and receiving sacred honours from the people, and accounting themselves of all men the most holy." They are extremely irascible ; and imprecations are their great weapons of vengeance, which are supposed to be deadly and inexpiable. Even by sin they do not intend moral guilt ; but offences against some Brahmin, or some of the animals or places deemed sacred, feeding on forbidden food, or touching unclean persons : and the efficacy of the religious rites employed for the expiation of these is not considered as affected by the mind of the worshipper.

In short, "to think of God as these wretched men think of Him, is, in fact, to forget and lose sight of his true character. It is substituting an evil spirit in the place of the Holy and Just One, which cannot but call forth his righteous indignation."

Many of the enormities and austerities of Paganism are practised, Mr. Corrie also tells us, without any immediate reference to a future state, but in the expectation of temporal advantage. "One who had lived in an uninhabited wilderness for twelve years, part of that time surrounded by a fire, and whose sides, when I first saw him, were in an ulcerated

state from lying so long naked on the bare ground, told me, after a little acquaintance, that he did this in the expectation, that his god would appear to him, and tell him how he might become a rajah or prince."

Even wives and children are sacrificed with a view to mere temporal objects. "Now," observes Mr. Corrie justly, "whilst every palliation of their guilt, which their superstition and prejudice may be thought to claim for them, is granted, let it be remembered that they are sanctioned in these outrages on humanity by their religion."

And as for the future happiness to which they look, it has no reference to a spiritual state. A few talk, but none think seriously, of being absorbed in the Supreme Being.—The highest reward they expect is a state differing little from the sensual paradise of Mohammed, and terminating in being born again into the world. "It is to obtain this kind of enjoyment that the widow burns herself with the dead body of her husband. For this, the misguided devotee casts himself beneath the wheels of the idol's car, or precipitates himself into the watery abyss, or suffers himself to be entombed alive." "And though comparatively a small part of the population of India perish in this way, though the hundreds of self-devoted widows and of devotees of various classes, and the thousands of self-tortured beings to be met with daily are but a small proportion of the millions inhabiting that fair quarter of the earth; yet we must remember, that this is the tone of feeling which pervades the whole community.

"When these men think of the most pious vow which can be made, or of the most meritorious service which can be performed, they think of the sacrifice of a child, or of an act of suicide, or of the self-devotion of a widow. And, though the feelings of nature may prevail to restrain many from these revolting deeds, or

occasion may not occur to call forth the horrid purpose; yet, of the millions of the Hindoos who do not yield to the full force of their superstitions, none expect to attain so high a station, or such plenitude of enjoyment after death, as the courageous devotee.

"How, then, can we avoid the conclusion, that the religious views and feelings even of these miserable men, do, in the very nature of things, exclude them from the approbation of God, and incapacitate them for the enjoyments of the heavenly state? It is impossible that a sinner, going out of this world in expectation of any thing corresponding with earthly honours, amusements, or enjoyments, should not be met by disappointment and shame. It is impossible, that a soul utterly ignorant of holy, spiritual, and intellectual enjoyments, should find any place among the *general assembly and church of the first-born, the innumerable company of angels, and the spirits of just men made perfect.*

"Here the Christian takes his firm stand against all who oppose missionary efforts. The heathen, not only according to the unerring Word of God, but by the evidence of facts, are in a perishing condition. Without Christ they cannot be saved: *He, that hath the Son, hath life; and he, that hath not the Son of God, hath not life:* and myriads of these immortal spirits are passing into eternity, whose state and dispositions prove them to be utterly alienated from the favour of God, destitute of spiritual life, and fatally incapacitated for the enjoyments of a better world: for, without dispositions suited to the employments of the heavenly state, they could no more comprehend the happiness arising from them, even if admitted to a participation, than a brute can enjoy the pleasures of reason: and, unless this be kept in mind, it can scarcely be hoped that a due mea-

sure of zeal for the salvation of the heathen will be maintained among us."

This is ably and strikingly argued. He adds—"If it were consistent with the sanctity of this place to enter into a detail of the immoralities practised by all ranks among the heathen, it would appear that even the strong language of Scripture is scarcely sufficient to express their moral degradation and guilt. But, in making from personal observation this assertion, I would be distinctly understood as not accusing the Hindoos with being more viciously inclined than any others of the human race, in similar circumstances, would be: a variety of natural character is found among them and all other men of false religion, as well as among the professors of the true; but this should be distinctly attended to, that their vices are in perfect agreement with their system of religion. There is no vice, however base, but it may be pleaded for from the example of their gods! And their system tends rather to check what may be naturally amiable in the man, while it fosters the vicious propensities. The man of tender feelings among them may condemn the cruelty of the wretch who exposes his new-born infant, or who hurries his aged parent out of life; but this wretch stands acquitted by his creed. The self-devoted victim, who, from forebodings of conscience or fear of bodily sufferings, shrinks from an untimely grave, finds no corresponding sympathy in relatives or neighbours: nay, the fury of fiends is kindled against him; and his dearest friends become most eager to shed his blood, in conformity with the base tenets of their religion. Though men of generous tempers give of their bread to the hungry; yet there is nothing to induce the churl to be liberal, but what a small offering to the temple may excuse.

"Their temporal miseries are

thus aggravated by their religious system; for it encourages, rather than checks, those propensities to evil which fallen nature brings with it into the world. Whatever disorders prevail among professed Christians, no countenance is given to them in the Bible: no one can say that they are agreeable to the character of God, as revealed in Scripture, or that they arise out of the Christian system. But, while the characters of the gods of the heathen and of the prophet of the Mahomedans, are represented as crafty, revengeful, and lascivious, what can be expected from their worshippers?

"In thus setting forth the delusions and wretchedness attending false religion, our aim is not unduly to depreciate our fellow-men; but, by making a just estimate of their wants and miseries, to provide, as far as we can, for their relief.

"Christianity is the remedy which God, in infinite mercy, has provided for a fallen world."

Under the second head—the means to be employed for the relief of the heathen—Mr. Corrie specifies the distribution of the Scriptures, the establishment of missions, and the education of youth; and on each of these he enlarges with considerable effect. His suggestions respecting the character and qualifications of missionaries are, we think, particularly deserving of attention. The following passage especially shews a mind thoroughly conversant with its subject, and exercised by the very trials against which he warns his less experienced brethren.

"But what, I apprehend, requires the whole strength of Christian principle, and calls for the daily and hourly exercise of faith, hope, and charity, is *the condescending to men of low estate*, which an intercourse with the heathen, of necessity, requires. To hear their filthy conversation from day to day, and not to lose the feeling of its enormity; to behold

their exceeding stupidity, ignorance, and folly, and yet to be content to be little in their eyes; to suffer from their deceitfulness and low arts of imposition, and yet to bear with them in order to do them good; to find the most pleasing appearances vanish as the morning cloud, and yet to labour hoping against hope—surely the missionary has, of all men, the most need to arm himself with the mind that was in Christ Jesus, who *endured the contradiction of sinners against himself.*”

Mr. Corrie briefly, but ably, points out the advantages which must result in a political, no less than in a moral, view from the diffusion of Christianity in Hindostan; and he urges with great force the obligations which bind this country, and especially the Church of England, to take a forward and active part in the work of evangelizing India. The conclusion of his discourse is most appropriate, and ought to sink deep into the hearts of all who participate in the labours of this and kindred institutions. It is as follows:

“Whatever difference of opinion may subsist among Christians on other points, on this there can be no controversy—that *without holiness no man shall see the Lord.* The heathens and Mahomedans are not only unholy in their practice, which may, alas! be said also of many who bear the Christian name, but they conceive of God as such an one as themselves; and all their expectations from Him are of an earthly, sensual, and sinful kind: of the heaven of the Bible, they have no idea, nor any desire. Oh, then, with what compassion and perseverance should we labour to bring them to that *blood of sprinkling*, which not only *cleanseth from all sin*, but *purifieth the conscience from dead works to serve the living God!*”

“This cannot be expected from such as know not themselves the efficacy of that blood. What, then,

brethren, think you of Christ? Have you discovered Him to be not only *the wisdom of God*, but *the power of God*; and that His living and life-giving word is the power of God to your own individual salvation? Have you learnt what the Apostle means, when he says, *Most gladly will I glory in my infirmities, that the power of Christ may rest upon me?* If not, I am aware that the work of evangelizing the heathen will appear a comparatively uninteresting subject.

“But, O reflect—*how shall you escape if you neglect so great salvation!* And how will anguish fill your hearts in the great day, to see the sable tribes of Africa, and India, and America, sitting down in the kingdom of heaven, and you yourselves, at present the highly favoured children of that kingdom, shut out!

“I have known the happiest effects arise to the British in India, on seeing the eagerness of heathens and Mahomedans to obtain the Christian Scriptures; and I pray God that these occasions of meeting to consult on the furtherance of the Gospel may have the same effect in Britain!

“Finally, brethren, *be not weary in well doing.* Discouragements have arisen, and we must still expect them to arise. Projects may fail, and faithful labourers be removed. But He, with whom is *the residue of the Spirit*, can, and will, carry on His own work. We have had encouraging and abundant proof of this in our own day, and in the few years during which this Society has existed. Some of its first agents, both at home, and in Africa, and in India, have been taken away; but have the hopes of our Society passed away with them? No! Other instruments, and in greater numbers, have been raised up, both in our own and in similar institutions; and the period seems indeed not far distant, when *kings shall be the nursing fathers*

of the church, and *queens her nursing mothers. For the Lord shall arise upon Zion, and the Gentiles shall come to her light, and kings to the brightness of her rising: her sons shall come from far, and her daughters shall be nursed at her side.*"

The following is an abstract of the Report of the Committee:—

During the last year, the treasurer has received no less a sum than 17,000*l.*; and the means of prudent expenditure keep pace with this large income. New Associations in aid of the Society have been formed at Cambridge, Sheffield, Clapham, Penrith, and Colchester, besides Ladies' Associations at Edinburgh and Glasgow. About a hundred additional names have been subscribed for the separate school fund. In enumerating the friends who have actively contributed, during the last year, to enlarge the Society's funds, by attending the meetings of different Associations, a merited tribute is paid to the memory of the Rev. William Goode, who may be said to have hastened his end by his zeal to serve the Society. In the hour of his dissolution, however, the recollection of his having aided in its formation and management, afforded him much gratification, and this is doubtless now counted among his works of faith and labours of love.

The communication of the Rev. Edward Bickersteth, inserted in our Number for November, precludes the necessity of dwelling on that part of the Report which refers to Western Africa. The trials of the Missionaries in the Rio Pongas had been aggravated, and we fear will be still more increased, by the revival of the Slave Trade. The Missionaries entertained serious thoughts of relinquishing their settlements on that river, and the Governour of Sierra Leone strongly advised the measure; and we confess that we entirely concur in the Governor's views,—for, while so large a field for exertion is

opened at Sierra Leone, where the Missionaries may labour in perfect security, there appears to be no adequate reason for exposing them to the malignant machinations of slave traders, and the capricious exactions of native chiefs, in such a situation as the Rio Pongas.

We have also, in our former Numbers, anticipated much of the information contained in the present Report on the subject of India. The Committee have been induced to enlarge the annual grant of 500*l.* heretofore placed at the disposal of the Society's friends at Madras, to 1500*l.* per annum. Besides Messrs. Schnarré, Rhenius, and Norton, who are attached to the Madras Mission, four more Missionaries have sailed for India, of whom two, the Rev. B. Bailey and the Rev. T. Dawson, are to be placed under the Madras Committee, and Messrs. Greenwood and Schroeter under the Calcutta Committee.

From Ceylon, the Hon. and Rev. Mr. Twisleton writes, that there is a general disposition among the natives to avail themselves of Christian instruction. He has recommended to the Government a college for the education of native priests. Missionaries, he adds, are much wanted for the natives.

We have already stated Mr. Marsden's intention of forming a missionary establishment in New Zealand. This purpose has been carried into execution, as will be seen hereafter; and the mission has been fixed at Ranghee Hoo, in the Bay of Islands. Mr. Marsden was greatly assisted in his plans by Governor Macquarrie, who has appointed Mr. Kendall, the chief missionary, to be resident magistrate at the Bay of Islands, in order to repress the outrages committed by the captains and crews of European vessels on the natives.

The Rev. William Jowett, at Malta, has received from Henry Salt, Esq. the consul-general of Egypt and agent for the East-India Company,

assurances of co-operation in his objects. Mr. Salt had it in view to open a direct communication with Abyssinia. The Committee are of opinion that many other young clergymen might be usefully employed in the same line of service with Mr. Jowett, and contribute greatly, by a few years residence on the shores of the Mediterranean, to diffuse the blessings of Christianity in the countries from which we received it.

Mr. Dawes, of Antigua, has made a forcible appeal to the Committee in behalf of the schools in that island, and they have rendered him such aid as they could.

On the suggestion of Mr. Lee, the Society's Orientalist, a fount of Persian types is now preparing, on rhomboidal instead of rectangular bodies, with a view to furnish, in the books and tracts that may be printed, a more exact imitation of Persian manuscript. It is to be employed in printing, in this country, an edition of Mr. Martyn's Hindoostanee testament, which the Bible Society has undertaken. The Committee will spare no pains in adding the Old Testament to Mr. Martyn's translations of the New into Persian and Hindoostanee; and they look forward to an acceptable translation of the Old Testament into Arabic.

The Gospel of St. Matthew, in Bullom, by Mr. Nyländer, is now printing by the British and Foreign Bible Society, in parallel columns, Bullom and English. Mr. Nyländer has also sent over the Gospel of St. Mark and the Epistles of St. John, in Bullom.

Mr. Corrie presented to the Committee some copies of the Liturgy, in Hindoostanee, begun by Mr. Martyn and completed by himself; and translations of the Morning and Evening Prayer into Bullom, have been received from Mr. Nyländer. The Prayer-book and Homily Society is lending its aid to print both these versions.

Various tracts are preparing in Arabic and Persian, for circulation in

the extensive regions where those languages are used.

Twelve Englishmen and four Germans are under a course of instruction, with a view to holy orders. Many more offers of service have been made to the Committee than they have thought it right to accept. Various clergymen, proceeding to India as chaplains, have also intimated their determination to co-operate with the Society in every way compatible with the duties of their office. These, and other clergymen in all foreign stations, are earnestly requested to favour the Committee with their correspondence. Communications respecting the natives around them, with suggestions for their benefit, will be thankfully received.

The Committee acknowledge, with unfeigned gratitude, the ready and liberal aid rendered by his Majesty's Government, both at home and abroad, to the Society's exertions.

The Committee have employed their efforts to excite and cherish missionary zeal on the Continent, by the diffusion of missionary intelligence, and they will render every practicable assistance to societies for missions which either exist or may rise up among the foreign churches. The return of peace opens a large field of labour to the Danes and Dutch, which it is hoped they will not neglect.

The Committee have been communicating with the United States, with a view to the co-operation of the Episcopal Church in that country. They have received, through the Duke of Kent, an application from a Society of People of Colour at Halifax, in Nova Scotia, for the diffusion of moral and religious instruction among their brethren of the African race, expressing a hope that many of these, when duly instructed, may be enabled to return to Africa, and assist in the labours of the missionaries among their countrymen.

The Appendix contains a very interesting letter from Abdool Messee to Mr. Corrie. The following are extracts from it :—

"Thou dear teacher of the religion of the Lord Jesus Christ, through separation from you the strength of my loins is broken; and the crown, as it were, of Christian instruction is fallen from all our heads. How long shall it be till God send us such another instructor? Alas! alas! the field of our heart, as it were, withereth; who, but the Holy Spirit, can refresh our fainting and worthless souls with Christian doctrine? Through separation from you my state is, indeed, become forlorn. My sight is even absorbed in your countenance. Your image is constantly moving before me whithersoever the pupil of my eye turneth. No European do I see in appearance like you, that, beholding him, I might be somewhat comforted. All Agra appears to me deserted. Pray write frequently to me, as your letters refresh my soul."

"Thus far, through God's grace, except Moonshee Fazil, from any other no such error hath appeared that we should expel them. According to the custom when you were present, those who then were with us continue to assemble for worship; and Kuneya, and Doulatea, with their families, continue to gain their livelihood by weaving, and remain firm in the Christian religion.

"Brother Roshun Khan, and Brother Behadur Messee, and Sister Yuteemun, and Sister Subhane, and Sister Ludoo, and all their children, glory in the Lord Jesus Christ; with Sister Kureema the blind, and the other Sister Khyratun the deaf, and my Brother Munoo the leper, and his mother, and the sisters of the Padre Tolla, and our sister Anna, and Sister Miria, and the other Miria, and Hukloo's mother, and Umma, and Hyatee, and Brother Peter the lame, and Fran-

cis's widow, and Fyz Ulla's mother, and James: these all, with thanksgiving, assemble daily for worship in the Hindoostanee church."

After enumerating the children who attend school, and stating the mode of instruction which is pursued, he adds—

"My guide! on the week-days, as usual, the people assemble in church; and Brother Aratoon Beg and his family, and Miriam Khanum, and Kuturna Khanum, and Mihirban Khanum, and all the sisters who live retired, remember you, and pray that your coming again may be in safety.

"The two sons of Messee Ata Khan, very amiable young men, are come on a visit from Gualier. As usual, several other Christian brethren of the city visit us in the Kuttra, and greatly remember you. I do what I can for their spiritual improvement, and my heart longs after these people with great affection."

"All the brethren and sisters and all their children, whose names are written above, entreat their respects and prayers to you. Accept my unworthy best respects, who, though separated in body, am present with you in spirit. Make my respects also to Mrs. Corrie. Inayut Messee, and Nuwazish Messee, and all the children of the Hindoostanee church, with their eyes full of tears, entreat their respects, and desire me to say that every time of worship they pray to see your face again in safety. Amen, O Christ! the powerful and true One! May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all evermore. Amen!"

An appeal to the younger clergy is inserted in the Appendix, calculated to excite their zeal for promoting translations of the Scriptures into the oriental languages, which we recommend to their serious attention.

assurances of co-operation in his objects. Mr. Salt had it in view to open a direct communication with Abyssinia. The Committee are of opinion that many other young clergymen might be usefully employed in the same line of service with Mr. Jowett, and contribute greatly, by a few years residence on the shores of the Mediterranean, to diffuse the blessings of Christianity in the countries from which we received it.

Mr. Dawes, of Antigua, has made a forcible appeal to the Committee in behalf of the schools in that island, and they have rendered him such aid as they could.

On the suggestion of Mr. Lee, the Society's Orientalist, a fount of Persian types is now preparing, on rhomboidal instead of rectangular bodies, with a view to furnish, in the books and tracts that may be printed, a more exact imitation of Persian manuscript. It is to be employed in printing, in this country, an edition of Mr. Martyn's Hindoostance testament, which the Bible Society has undertaken. The Committee will spare no pains in adding the Old Testament to Mr. Martyn's translations of the New into Persian and Hindoostanee; and they look forward to an acceptable translation of the Old Testament into Arabic.

The Gospel of St. Matthew, in Bullom, by Mr. Nyländer, is now printing by the British and Foreign Bible Society, in parallel columns, Bullom and English. Mr. Nyländer has also sent over the Gospel of St. Mark and the Epistles of St. John, in Bullom.

Mr. Corrie presented to the Committee some copies of the Liturgy, in Hindoostanee, begun by Mr. Martyn and completed by himself; and translations of the Morning and Evening Prayer into Bullom, have been received from Mr. Nyländer. The Prayer-book and Homily Society is lending its aid to print both these versions.

Various tracts are preparing in Arabic and Persian, for circulation in

the extensive regions where those languages are used.

Twelve Englishmen and four Germans are under a course of instruction, with a view to holy orders. Many more offers of service have been made to the Committee than they have thought it right to accept. Various clergymen, proceeding to India as chaplains, have also intimated their determination to co-operate with the Society in every way compatible with the duties of their office. These, and other clergymen in all foreign stations, are earnestly requested to favour the Committee with their correspondence. Communications respecting the natives around them, with suggestions for their benefit, will be thankfully received.

The Committee acknowledge, with unfeigned gratitude, the ready and liberal aid rendered by his Majesty's Government, both at home and abroad, to the Society's exertions.

The Committee have employed their efforts to excite and cherish missionary zeal on the Continent, by the diffusion of missionary intelligence, and they will render every practicable assistance to societies for missions which either exist or may rise up among the foreign churches. The return of peace opens a large field of labour to the Danes and Dutch, which it is hoped they will not neglect.

The Committee have been communicating with the United States, with a view to the co-operation of the Episcopal Church in that country. They have received, through the Duke of Kent, an application from a Society of People of Colour at Halifax, in Nova Scotia, for the diffusion of moral and religious instruction among their brethren of the African race, expressing a hope that many of these, when duly instructed, may be enabled to return to Africa, and assist in the labours of the missionaries among their countrymen.

The Appendix contains a very interesting letter from Abdool Messee to Mr. Corrie. The following are extracts from it :—

"Thou dear teacher of the religion of the Lord Jesus Christ, through separation from you the strength of my loins is broken; and the crown, as it were, of Christian instruction is fallen from all our heads. How long shall it be till God send us such another instructor? Alas! alas! the field of our heart, as it were, withereth: who, but the Holy Spirit, can refresh our fainting and worthless souls with Christian doctrine? Through separation from you my state is, indeed, become forlorn. My sight is even absorbed in your countenance. Your image is constantly moving before me whithersoever the pupil of my eye turneth. No European do I see in appearance like you, that, beholding him, I might be somewhat comforted. All Agra appears to me deserted. Pray write frequently to me, as your letters refresh my soul."

"Thus far, through God's grace, except Moonshee Fazil, from any other no such error hath appeared that we should expel them. According to the custom when you were present, those who then were with us continue to assemble for worship; and Kuneya, and Doulatea, with their families, continue to gain their livelihood by weaving, and remain firm in the Christian religion."

"Brother Roshun Khan, and Brother Behadur Messee, and Sister Yuteemun, and Sister Subhane, and Sister Ludoo, and all their children, glory in the Lord Jesus Christ; with Sister Kureema the blind, and the other Sister Khyratun the deaf, and my Brother Munoo the leper, and his mother, and the sisters of the Padre Tolla, and our sister Anna, and Sister Miria, and the other Miria, and Hukloo's mother, and Umma, and Hyatee, and Brother Peter the lame, and Francis's widow, and Fyz Ulla's mother, and James: these all, with thanksgiving, assemble daily for worship in the Hindoostanee church."

After enumerating the children who attend school, and stating the mode of instruction which is pursued, he adds—

"My guide! on the week-days, as usual, the people assemble in church; and Brother Aratoon Beg and his family, and Miriam Khanum, and Kuturna Khanum, and Mihirban Khanum, and all the sisters who live retired, remember you, and pray that your coming again may be in safety."

"The two sons of Messee Ata Khan, very amiable young men, are come on a visit from Gualier. As usual, several other Christian brethren of the city visit us in the Kuttra, and greatly remember you. I do what I can for their spiritual improvement, and my heart longs after these people with great affection."

"All the brethren and sisters and all their children, whose names are written above, entreat their respects and prayers to you. Accept my unworthy best respects, who, though separated in body, am present with you in spirit. Make my respects also to Mrs. Corrie. Inayat Messee, and Nuwazish Messee, and all the children of the Hindoostanee church, with their eyes full of tears, entreat their respects, and desire me to say that every time of worship they pray to see your face again in safety. Amen, O Christ! the powerful and true One! May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with us all evermore. Amen!"

An appeal to the younger clergy is inserted in the Appendix, calculated to excite their zeal for promoting translations of the Scriptures into the oriental languages, which we recommend to their serious attention.

It likewise contains the Report of the Rev. Mr. Bickersteth, of which we have already given an abstract; and the instructions which he left with the Missionaries on his leaving them. These are in the highest degree seasonable and judicious, and reflect great credit on the wisdom and piety of this zealous labourer in the missionary cause.

Since the Society's Sixteenth Report was published, an account has been received from the Rev. Mr. Marsden of his expedition to New Zealand. It has been published at length in the Missionary Register for August, November, and December. We can only make a few extracts from it, but the whole detail is highly interesting. Mr. Marsden sailed from Port Jackson on the 28th Nov. 1814, and returned to it on the 23d of March, 1815, after an absence of four months, about ten weeks of which were spent in New Zealand, and in close communication with its inhabitants.

"From my first knowledge of these people," observes Mr. Marsden, "I have always considered them the finest and noblest race of heathens known to the civilized world; and have ever been persuaded, that they only wanted the introduction of the arts of civilization, and the knowledge of the Christian religion, to make them a great nation. I am more confirmed in this opinion, since I have visited them, than I was before; as I found them much more civilized, in general, than I had previously conceived."

"The number of persons on board the *Active*, including women and children, was thirty-five. Mr. Hansen, master; his wife and son; Messrs. Kendall, Hall, and King, with their wives and five children; eight New Zealanders; two Otaheitans; and four Europeans belonging to the vessel; beside Mr. Nicholas, myself, two sawyers, one smith, and one runaway convict whom we after-

wards found on board. We had also on board one horse, two mares, one bull, and two cows, with a few sheep, and poultry of different kinds, intended for the island. The cows and bull had been presented by Governor Macquarrie, from his Majesty's herd, as mentioned in my former letter."

The vessel first touched at the North Cape. The following is Mr. Marsden's account of his first interview with the natives:—

"After breakfast, the ship's boat was hoisted out, with a view to visit the shore. I directed Duaterra, Shunghee, Koro-koro, Tooi, and Tiraara, all the chiefs we had on board, to go in her, and no Europeans; so that they might open an intercourse between us and the natives, and bring us some supplies."

"Before the boat had reached the land, a canoe appeared alongside the *Active*, with plenty of fish; and, shortly afterward, a chief followed from the shore, who immediately came on board with his son. In his canoe there were some very fine men. I asked him if he had seen Duaterra, whom I had sent on shore. He told me he had not; and immediately shewed me a pocket-knife, tied to a string round his waist, which he highly valued, and informed me that it had been given to him by Duaterra a long time before. I was much gratified that we had been so fortunate as to meet with a chief who knew our friend Duaterra.

"As we were now likely to obtain fully the object of our visit, I told them my name, with which they seemed well acquainted, and immediately inquired after a young man belonging to that place, who had lived with me some time previously. His brother was in the canoe; and greatly rejoiced he was to see me. He made the most anxious inquiries after his brother. I gave him every information that I could."

"I explained to the chief the object of our voyage, and informed

him that the *Active* would continue to visit them from time to time; and that Messrs. Kendall, Hall, and King, would settle at the Bay of Islands, for the general benefit of their country. I also gave him a printed copy of Governor Macquarrie's Instructions to Masters of Vessels relative to them, and explained their meaning, which he comprehended and much approved. I directed him to shew these Instructions to all the captains of vessels that might touch there, as they would be a protection to them. He received these Instructions with much satisfaction.

"In a short time other canoes came to the *Active*, and brought abundance of the finest fish that I ever saw. Our decks were soon covered with them. We had now a number of natives both on board and alongside, who behaved with the greatest propriety. We traded with them for fishing lines and other articles of curiosity.

"Before Duaterra and the other chiefs returned with the boat, a large war-canoe came off to the vessel. She was very full of fine stout men, and sailed very fast. Though the sea was rather rough, and we were some distance from the land, yet it was pleasing to behold with what ease she topt the rising waves.

"One of the principal chiefs was in this war-canoe, with a number of his attendants, and a young man, an Otaheitan (known by the name of Jem by Europeans,) whom I had known some years back, as he had formerly resided a considerable time at Parramatta." "This Otaheitan had married the chief's daughter, and his wife was in the canoe. He was much surprised to see me, and I was not less so to meet him so very unexpectedly here. He had been in the habit of visiting my house when at Parramatta, and was well acquainted with my situation in New South Wales. As he could speak English exceedingly well, I fully explained

to him the object of my voyage to New Zealand, and what were my future plans. He was much pleased at the idea of Europeans residing in the island. This young man, being very intelligent and active, appeared to have gained the full confidence of his father-in-law, and to have great weight and influence at the North Cape. I made him, his father-in-law, and the other principal men, a few presents, which were gratefully received.

"After some conversation, I mentioned to them that the New Zealanders had been guilty of great cruelties to the Europeans, and particularly in the case of the *Boyd*. They replied, that the Europeans were the first aggressors, by inflicting corporal punishment on the chiefs.

"I also told them, that Mr. Barnes, master of the *Jefferson* whaler, when at Port Jackson, had informed me that they had acted treacherously toward him, in attempting to cut off two boats belonging to the *Jefferson*, when she was last at the North Cape, in company with the *King George*."

"In reply to this, the Otaheitan and chiefs stated, that the masters of the *Jefferson* and the *King George* had, in the first instance, behaved ill to them." [The particulars are too long to be detailed.]

"The chief spoke with great warmth and indignation at the treatment which he had received. I assured them, that both *King George* and Governor Macquarrie would punish any act of fraud and cruelty committed by the Europeans, whenever they were informed of them.

"I now gave them the Governor's Instructions to Masters of Vessels, and explained the nature of them, which was clearly understood by the Otaheitan, who explained them to the rest. I told them the *Active* would constantly visit them; and, by that means, they might easily obtain redress from the Governor of New South Wales; and requested them

never to commit any act of violence on Europeans in future, but to refer their complaints to the Governor. They seemed much pleased, and promised they would not injure the crews of any vessels that should touch there. I told them that the masters of the *King George* and the *Jefferson* would be called on to answer for their conduct when they came to Port Jackson, as I should inform Governor Macquarrie what they had done.

"While the principal chief and his party remained on board, the boat returned with Duaterra and the rest who had gone in her. Duaterra and the principal chief seemed well acquainted, and were very polite to each other. The most friendly salutations passed between them; and Duaterra, being now comparatively very rich, made several presents to his friends, as did the other chiefs who had come with me from Port Jackson. Duaterra renewed the conversation relative to their firing on the *Jefferson's* boats; and laid the strongest injunctions on them not to injure the Europeans in future, but to refer their complaints to the Governor of New South Wales.

"This was one of the most interesting and pleasant days I had ever enjoyed. I was never more amused and gratified, than on this occasion. Before evening, we had got an abundant supply of fish, hogs, and potatoes."

"The next day, as we were not far from the *Cavalles*, I wished to visit the natives upon them, and had the boat hoisted out for that purpose. Messrs. Nicholas and Kendall, with Koro-koro, and Tooi, accompanied me on shore. As soon as we landed, all the natives ran off, and secreted themselves in the bushes; except one old man, who, being lame, was not able to make his escape. We walked up to him. He appeared alarmed, till he saw Koro-koro. I then made him a present of a few trifles; and,

in return, he offered us a basket of dried fish, which we declined accepting. Koro-koro left us immediately, and went in search of the natives. Mr. Kendall sat down with the old man, who was much fatigued in getting up the hill. Mr. Nicholas and I went after Koro-koro, but were some time before we could find him. He had gone to inquire after his relations, who lived on this island. After some search, we found him: he had met with one of his own men.

"By this time the natives began to recover from their alarm, and to come out of their hiding places.

"While we were talking with Koro-koro and some of the natives, his aunt was seen coming toward us, with some women and children. She had a green bough twisted round her head, and another in her hand, and a young child on her back. When she came within a hundred yards, she began to make a very mournful lamentation; and hung down her head, as if oppressed with the heaviest grief. She advanced to Koro-koro with a slow pace. He appeared much agitated, and stood in deep silence, like a statue, leaning on the top of his musket. As his aunt advanced, she prayed very loud, and wept exceedingly. Tooi, Koro-koro's brother, seemed much affected; and, as if he were ashamed of his aunt's conduct, he told us he would not cry—"I will act like an Englishman. I will not cry!" Koro-koro remained motionless, till his aunt came up to him, when they laid their heads together, the woman leaning on a staff, and he on his gun; and, in this situation, they wept aloud for a long time, and repeated short sentences alternately, which we understood were prayers; and continued weeping, the tears rolling down their sable countenances in torrents. It was impossible to see them without being deeply affected.

"At this time, also, the daughter of Koro-koro's aunt sat at her

mother's feet weeping, and all the women joined their lamentations. We thought this an extraordinary custom among them of manifesting their joy; but we afterward found that it was general in New Zealand.

"Many of these poor women cut themselves, in their faces, arms, and breasts, with sharp shells or flints, till the blood streamed down. When their tears and lamentations had subsided, I presented the women with a few presents.

"Tooi had sat all this while, labouring to suppress his feelings, as he had declared he would not cry. In a short time, we were joined by several fine young men. Among them was a youth, the son of a chief of the island. When Tooi saw him, he could contain his feelings no longer; but instantly ran to him, and they locked each other in their arms, and wept aloud.

"When they had saluted one another and all the women, and had gone through various ceremonies, we entered into conversation with them, and inquired why they all ran off into the bushes. They told us that they concluded, when we landed, that we were going to shoot them. These people were greatly rejoiced when they found us to be their friends. They did every thing in their power to please and gratify us."

We cannot help stopping here to remark, that the atrocities which have been committed on the New Zealanders are most disgraceful to the British character; and we should be glad to learn that Government had taken steps to bring to punishment the ruffians who have been guilty of them. Why should not inquisition be made for the blood shed by our own subjects in New Zealand, as well as in England? No pains or expense should be spared to vindicate the national honour from such stains, and to prevent our commercial

intercourse from being made a curse instead of a blessing, to the less civilized nations which our ships may visit. Who can read without shuddering the following statement?

"After the Boyd had been cut off, Tippahee, a chief belonging to the Bay of Islands, and who had visited Port Jackson, and while there received great attention, was accused of being concerned in that dreadful massacre: in consequence of which, the whalers who were at that time on the coast, and came into the Bay of Islands shortly after, united together, and sent seven armed boats before day to attack the island of Tippahee; on which they landed, and shot every man, woman, and child, that came in their way; in which attack Tippahee received seven shots, and soon after died."

"One of the principal chiefs who had cut off the Boyd had been at Parramatta, and knew me. He had been on board the whalers for a considerable time, and spoke English well enough to be understood. He is known by the Europeans by the name of George. I made the chiefs a few presents; and, after some conversation on various subjects, and particularly on the occasion of my visit to New Zealand, I inquired how they came to cut off the Boyd, and to massacre her crew. Two of them stated, that they were at Port Jackson when the Boyd was there, and had been put on board by Mr. Lord, in order to return home; that the head chief (George) had fallen sick when on board, and was unable to do his duty as a common sailor—in consequence of which he was severely punished, refused provisions, and threatened to be thrown overboard, and many other indignities offered him, even by the common sailors. He remonstrated with the master, and begged him not to inflict corporal punishment on him; and assured him

that he was a chief in his own country, which they would know on his arrival at New Zealand. He was told he was no chief; with many abusive terms which he mentioned, and which are but too commonly used by British sailors. When he arrived at Whangorooa, his back was in a very lacerated state, and his friends and people were determined to revenge the insults which had been offered him. He said, if he had not been treated with such cruelty, the Boyd would never have been touched.

"From the accounts which these chiefs and their people gave of the destruction of the Boyd, Tippahee appears to have had no hand in this melancholy event: it was wholly their own act and deed. This being strictly true, and I see no reason to disbelieve their declaration, Tippahee and his people were innocent sufferers, and their deaths laid the foundation for much bloodshed. Many since that period have been cut off, both belonging to the Bay of Islands and Whangorooa. I never passed Tippahee's Island without a sigh. It is now desolate, without an inhabitant, and has been so ever since his death; the ruins of his little cottage, which was built by the kindness of the late Governor King, still remaining. I would hope that those Europeans who were concerned in that fatal transaction were ignorant, at the time, that they were punishing the innocent."

Again, "Tarria, a chief, told me, that, some time back, a boat's crew belonging to a whaler had entered his potatoe grounds in the Bay of Islands, to steal his potatoes; and that he had set his father and some more of his people to watch them, when the Europeans shot his father dead, with one man and one woman. He afterwards watched them himself, and killed three Europeans. I understood that the Europeans belonged to a whaler, called the New Zealander."

Is it possible that these facts can have been made known to Government, and yet that no investigation of those atrocious murders has taken place? There can be no doubt that, by an examination of some of the persons who were on board the whalers, at the time this tremendous act of cruelty was perpetrated at Tippahee's island, clear evidence might be obtained against the chief actors in the bloody tragedy. And surely we owe it to our character, to our sense of justice, and, above all, to that God to whom the blood of our brethren is still crying for vengeance against us, to leave no means untried for cleansing ourselves from the stain which attaches to us, while so foul a deed remains without any attempt to punish it, and even without any judicial inquiry.

The next extract is of a more pleasing description. The *Active* is now at anchor in the Bay of Islands, the residence of Duaterra. This chief, we are told, passed a great part of the Saturday, December 24th, in preparing for the Sabbath. "He enclosed half an acre of land with a fence, erected a pulpit and reading desk in the centre, and covered the whole, either with black native cloth, or some duck, which he had brought with him from Port Jackson. He also procured some bottoms of old canoes, and fixed them up as seats on each side the pulpit, for the Europeans to sit upon; intending to have Divine service performed there the next day. These preparations he made of his own accord; and, in the evening, informed me that every thing was ready for Divine service. I was much pleased with this singular mark of his attention. The reading-desk was about three feet from the ground, and the pulpit about six feet. The black cloth covered the top of the pulpit, and hung over the sides. The bottom of the pulpit, as well as the reading-desk, was part of a canoe.

The whole was becoming, and had a solemn appearance. He had also erected a flag-staff on the highest hill in the village, which had a very commanding view.

"On Sunday morning, when I was upon deck, I saw the English flag flying, which was a pleasing sight in New Zealand. I considered it as the signal and the dawn of civilization, liberty, and religion, in that dark and benighted land. I never viewed the British colours with more gratification; and flattered myself they would never be removed, till the natives of that island enjoyed all the happiness of British subjects.

"About ten o'clock we prepared to go ashore, to publish, for the first time, the glad tidings of the Gospel. I was under no apprehension for the safety of the vessel; and therefore ordered all on board to go on shore to attend Divine service, except the master and one man. When we landed, we found Koro-koro, Duaterra, and Shunghee, dressed in regimentals which Governor Macquarrie had given them, with their men drawn up, ready to march into the enclosure to attend Divine service. They had their swords by their sides, and a switch in their hand. We entered the enclosure, and were placed on the seats on each side of the pulpit. Koro-koro marched his men, and placed them on my right hand, in the rear of the Europeans; and Duaterra placed his men on the left. The inhabitants of the town, with the women and children, and a number of other chiefs, formed a circle round the whole. A very solemn silence prevailed—the sight was truly impressive! I rose up, and began the service with singing the Old Hundredth Psalm; and felt my very soul melt within me when I viewed my congregation, and considered the state that they were in. After reading the service, during which the natives stood and sat down at the signal given by the motion of Koro-koro's

switch, which was regulated by the movements of the Europeans; it being Christmas-day, I preached from the second chapter of St. Luke's Gospel, and tenth verse—*Behold, I bring you glad tidings of great joy, &c.* The natives told Duaterra, that they could not understand what I meant. He replied, that they were not to mind that now, for they would understand by and bye; and that he would explain my meaning as far as he could. When I had done preaching, he informed them what I had been talking about. Duaterra was very much pleased that he had been able to make all the necessary preparations for the performance of Divine worship in so short a time, and we felt much obliged to him for his attention. He was extremely anxious to convince us that he would do every thing for us that lay in his power, and that the good of his country was his principal consideration.

"In this manner the Gospel has been introduced into New Zealand; and I fervently pray that the glory of it may never depart from its inhabitants, *till time shall be no more!*

"When the service was over, we returned on board, much gratified with the reception which we had met with; and we could not but feel the strongest persuasion, that the time was at hand when the glory of the Lord would be revealed to these poor benighted heathens; and that those who were to remain on the island had strong reason to believe that their labours would be crowned and blessed with success."

After Mr. Marsden had landed the settlers on the Bay of Islands, he made a coasting voyage of about 200 miles; in the course of which many curious and interesting particulars occurred, for which, however, we must refer our readers to the Missionary Register. He had previously visited a fine lake, of about fifteen miles in circumference, which lay some dis-

tance inland, in the territory belonging to Shunghee. The account he gives of the appearance of things in this quarter is pleasing, and holds out a promise of rapid improvement.

"Shunghee's people here appeared very industrious. They rose at the dawn of day, both men and women. Some were busy making baskets for potatoes; others dressing flax, or making clothing: none remained unemployed.

"Shunghee, and his brother Kangorooa, have a large tract of country, similar to one of the counties in England. It extends from the east to the west side of New Zealand, and is well watered. We saw much land well adapted for cultivation. Shunghee had, near the village where we were, one field, which appeared to me to contain forty acres, all fenced in with rails, and upright stakes tied to them, to keep out the pigs. Much of it was planted with turnips and common sweet potatoes, and was in high cultivation. They suffered no weeds to grow; but, with incredible labour and patience, rooted up every thing likely to injure the growing crop. Their tools of agriculture are principally made of wood; some formed like a spade, and others like a crow-bar, with which they turn over the soil. Axes, hoes, and spades, are much wanted. If these could be obtained, their country would soon put on a different appearance. No labour of man, without iron, can clear and subdue uncultivated land to any extent. The New Zealanders seem to do as much, in this respect, as the strength and wisdom of man are equal to in their situation.

"Shunghee shewed me some exceeding fine wheat. The seed I had sent over about seven months before. It was nearly ripe. The ear was very full and large. He put a very high value on it, as he appeared to know its worth from his few months' residence at Parramatta. I had also

sent over a little English flax seed. This had been sown, and had come to great perfection, far superior to any I had observed in New South Wales.

"Shunghee treated us, in this visit to his village, with all the attention and hospitality that his means afforded. He had killed two hogs, and we had what we wanted of them dressed after our own mode."

The general character he gives of the natives, after much intercourse with them, is no less gratifying.—

"I found them all act with the strictest honesty in their dealings; and some of them trusted me, till the smith made the axes for payment. We had no differences during the whole time that we lay at the river, nor any means of protecting ourselves against such numbers as are in these districts, but were wholly in the power of the natives. I put no restraint on them; but suffered them to come, at any time, and in any number, to the vessel—Sabbath-days excepted, when we had Divine service. A number of chiefs lived constantly on board, and many of their servants.

"We had only two trifling thefts committed while the vessel lay in the harbour."

Mr. Marsden having purchased 200 acres of land at Ranghee Hoo, in the Bay of Islands, obtained a formal grant of it from the chief of the district. The price paid for it was twelve axes. On this spot the Missionaries Kendall, Hall, and King had begun to form their establishment, timber having been purchased from the natives in sufficient quantities for the erection of the necessary buildings. And before Mr. Marsden left New Zealand, he made judicious arrangements for securing the success of the settlement. The settlement consisted of the three missionaries, their wives, children, and servants; amounting, in the whole, to 25 Europeans.

The most painful part of Mr.

Marsden's communication is the death of Duaterra, which happened before Mr. Marsden quitted New Zealand. The following is the account he has given of the sickness which led to this afflicting event:—

"I found Duaterra dangerously ill. This was a very distressing circumstance to me. I called to see him; but the superstition of the natives would not permit me. His people had fixed a guard about him, and would suffer no person to approach. He was so very ill, that they expected him to die in a short time. I entreated them, time after time, for two or three days together, to admit me to see him; but they had 'tabooed' the enclosure in which he lay, and dared not admit any person in to him. I was very much mortified, and understood that he was to have nothing to eat or drink for five days. I went again to the people that attended him: they would only speak to me through the fence, and still refused me admittance." "I went to the chief, a nephew of Tippahee, who possessed the greatest influence and principal authority in the place, and told him how I had been refused admittance to see Duaterra for several days, and that Duaterra had neither wine, tea, sugar, rice, nor bread; all which he had been used to; and that if he did not get these nourishments, he would die." "He expressed his concern that they would not allow me to see him; and desired me to go with him, and see what could be done. When he approached near the enclosure, he seemed much alarmed, walked very slowly, and whispered as if he expected some Divine judgment to come upon him." "After several consultations with those along with Duaterra, and the messengers who came with the chief, permission was granted for my admission.

"When I entered the enclosure, I found Duaterra lying on his back, facing the sun, which was intensely

hot, in a high fever, his tongue very foul, violent pains in his bowels, and, from every appearance, not likely to survive long. I found two of his wives with him, his father-in-law, the priest, and several attendants. He was very much pleased that I had come to see him. I asked him if he had any thing to eat or drink: he replied he had not, excepting potatoes and water. I told him, whatever he wanted he should have; and ordered him a supply of tea, sugar, rice, and wine. He expressed his gratitude. I ordered some wine and water to be got for him as soon as possible, part of which he took. He also ate some rice and took some tea, and seemed a little revived.

"It had been his intention to lay out a new town, with regular streets, to be built after the European mode; in which, ground was to be set apart for a church. I had gone to examine it before. The situation was delightful, on a rising hill in front of the harbour's mouth, distant about eight miles, and commanding all the harbour. He again mentioned his intention to me, and hoped he should be better, so as to have the town marked out before I sailed." "They now gave me permission to see him at all times. I called the following day, and found he spoke much better, and entertained hopes of his recovery. The day after, he appeared worse; but was supplied with all the necessaries he could wish, by Messrs. Kendall, Hall, and King."

"I had met with every thing in New Zealand to my full satisfaction; and nothing to give me pain but the present affliction of Duaterra; which was to me very distressing, as upon the wisdom, zeal, industry, and influence of this invaluable man, I calculated for many advantages to New Zealand. My hopes were now likely to be blighted, as I could entertain little expectation of his restoration."

"So far as natural causes can be

considered to operate, I attribute Duaterra's sickness to his exertions. He was a man of great bodily strength, with a very active and comprehensive mind; and, on his return to New Zealand, he exerted himself day and night to carry the plans which he had formed into execution. His grand object was agriculture. He calculated, that, in two years, he should be able to raise sufficient wheat for all his people, and to supply other chiefs with seed; and in a short time to export some to Port Jackson, in exchange for iron, and such other articles as he might want. With this view, he had visited his different lands for near forty miles distant from Ranghee Hoo, and had laid out the grounds which he intended to clear and cultivate; and had marked out the work for his men, having first inquired of me how much ground a man broke up per day at Port Jackson." "Under all these circumstances, I fear he will be a great loss to his country. One consolation, however, is that of his having introduced agriculture, and thus paved the way for the civilization of his countrymen."

Mr. Marsden was accompanied, on his return, by twelve New Zealanders, nine of whom were chiefs or sons of chiefs. Many other chiefs came on board, who spoke kindly, and declared, that if Duaterra died, they would protect the missionaries, and none should injure them. The wife of the head chief that went with him wept much, and cut her face, arms, and breasts with shells, till the blood streamed down. She said she would neither eat nor drink any thing for five days and nights; but would sit down in her hut and sleep, praying for them all the time. "It was," says Mr. Marsden, "with the most heartfelt satisfaction that I left New Zealand, not having met with the smallest accident, provocation, or insult. I had fully accomplished the

object of my voyage, and satisfied myself relative to the true character and disposition of these heathens. I was entirely persuaded, that there was no real obstruction to their civilization, nor to the introduction of Christianity among them; and that nothing more, in respect of human exertions, was requisite, than common prudence on the part of those who might be engaged in this humane and benevolent undertaking."

"The New Zealanders are all cannibals. They did not appear to have any idea that this was an unnatural crime." "When I represented to them that this barbarous and inhuman custom was unknown to Europe, and a foul disgrace to their nation, they seemed surprised; and Shunghee, who is a man of high authority, told me, as I had informed him it was wrong, he and his people would never be guilty of the like again; and others, who stood by at the time, gave the same assurance. I took an opportunity, on all occasions that offered, to impress on their minds the horror which this practice excited in the breasts of other nations, and the dread and disgrace which it attached to theirs."

"When I take into consideration what I saw of these islanders, and the frequent conversation which I had with them on various subjects, I am strongly inclined to believe, that they will soon be ranked among civilized nations, and especially if their wants in iron are supplied. I am also of opinion, that their own industry, in collecting timber and flax, or any other articles of commerce which their country may be found hereafter to produce, will contribute, in a great measure, to repay expenses: but I again assert, that without iron, these people can never rise above their present situation. If means are adopted to furnish them with this essential article, then, indeed, their country will soon supply them

with all the necessary conveniences and comforts enjoyed in civilized society: and as their comforts increase, so will their wants stimulate their industry, and will lay a solid foundation, not only for their civilization and improvement in arts, but for the introduction of Christianity—the grand final object in the contemplation of the Society, and the devout wish of all those who pray for the prosperity of Zion.”

We should be glad to see the whole of Mr. Marsden's communications, respecting this singular people, published separately. It would form an interesting and instructive volume.

(LONDON) MISSIONARY SOCIETY.

THE following is an abstract of the Report made at the Twenty-second Annual General Meeting of this Society in May last:—

I. SOCIETY ISLANDS.

The Directors are enabled to commence their Report with a favourable account of those interesting islands. For two years they have had the pleasure of stating that the aspect of affairs in *Eimeo* had greatly improved. The intelligence received during the past year is still more encouraging. In a letter, dated Jan. 14, 1815, the Missionaries say, “Our congregation increases apace; our stated hearers are about three hundred, and sometimes many more.” Their school also, which consists chiefly of adults, is well attended; the number of scholars was then two hundred and ninety-five. Large parties come over from *Otaheite*, and other islands, to hear the Gospel, and to obtain instruction in the school. The number of those who have desired that their names may be inscribed among the worshippers of Jehovah exceeds two hundred, exclusive of those who have removed from *Eimeo*, and of others who have died in the faith. Nor is it only in the isl-

and of *Eimeo*, where the Missionaries reside, but in *Otaheite*, *Huaheine*, *Ulietea*, *Raiatea*, *Tahaa*, and other islands which they have occasionally visited, that the word of God has been heard and received with pleasure. Many, especially in *Eimeo*, have openly renounced idolatry, observe the Christian Sabbath, meet together to worship God, and are distinguished by the name of *Bure Atua*, or *The Praying People*. The number is supposed to be from five to six hundred, among whom are many chiefs. This public profession has excited, as might be expected, the spirit of persecution; so that some of their houses have been burnt down, and their persons exposed to danger. Still, however, Divine Providence has interposed in their favour, by inclining some of the principal inhabitants to become their protectors, who, although idolaters, alleged that they were innocent people, and ought not to be injured. Four missionaries, with their wives, have been sent to assist in this growing work, to whom Government gave free passages: four more will be sent as soon as possible.

The Missionaries, among their other labours, have composed, in the language of the natives, a History of the Old Testament, and another of the New, which have been printed at Port Jackson: they have also composed a Catechism, including all the great principles of Christianity; and Hymns, which the people sing with great delight. They are proceeding in the work of translating the Scriptures: to facilitate the printing of it, a press has been sent out; one of the missionaries understands the arts of printing, and the British and Foreign Bible Society has kindly provided paper.

II. CHINA.

Mr. Morrison still pursues with unremitting diligence his studies and labours. He is not permitted publicly to preach; nor can he openly

distribute the Scriptures in China. They are, however, widely circulated, especially in the Asiatic islands. The late rebellion in China has rendered the Government more jealous and suspicious than ever; so that not only the Roman Catholic religion and its professors have been opposed and persecuted, but all social meetings of a religious kind have been discouraged, lest combinations of a political nature should be formed. No edict was ever issued against Mr. Morrison, or his publications in particular: the edicts were directed against Roman Catholic books. Mr. Morrison is proceeding in his great work of translating the Scriptures into the Chinese. During the past year he has completed and printed the Book of Genesis. The Book of the Psalms was expected to be finished by the close of the year. The British and Foreign Bible Society have aided him with a third donation of one thousand pounds.

The 12mo edition of the New Testament, lately completed, may be afforded at the price of two shillings and sixpence.

Mr. Morrison's labours among his domestics have not been in vain. One man has been baptized; and others were inclined to declare themselves Christians, but were intimidated.

Mr. Morrison is proceeding also with his Chinese Dictionary—a work sanctioned by the Directors of the Hon. East India Company, who have undertaken to execute this expensive work at their own cost, and have sent out a press, types, and a printer to Canton for that purpose; but have generously agreed to give him, for his own use, the principal part of the impression. Mr. Morrison's Chinese Grammar, printed by the Bengal Government, is published.

Mr. Milne, the colleague of Mr. Morrison, was remarkably successful in the acquisition of the Chinese language. Being obliged to quit Macao, he visited several of the

Asiatic islands, especially Java, where he travelled about 1400 miles, distributing the New Testament in Chinese, which was well received.

Mr. Morrison, finding that the public preaching of the Gospel is impracticable in China, and that even his continuance in the country is precarious, recommended it to the Directors to establish a mission either at Malacca or Penang. The former has been preferred, and Mr. Milne removed to Malacca during the last summer. Mr. Milne has composed and printed, in the Chinese language, a History of the Life and Doctrine of Jesus Christ, which, in Mr. Morrison's opinion, is highly creditable to his talents and piety. He has also commenced a monthly publication, in which the great doctrines of the Gospel will be plainly stated, and interesting information communicated. Mr. Milne is delighted with the arrival of Mr. Thomson, who was sent out to assist him. He earnestly desires that more missionaries may be sent, and requests the gift of books, classical and theological, to form a library for the Malacca Mission.

III. JAVA.

Mr. Supper officiates as one of the ministers of the Dutch Church in *Batavia*. He has been appointed Secretary of the Java Auxiliary Bible Society, and has exerted himself in the distribution of English, Dutch, and Arabic Bibles. The Chinese tracts sent him by Mr. Milne were received by the people with gratitude, some of them bowing respectfully to the ground, and kissing the books which they received: but he adds that the Arabians, as well as the Chinese, said, "We want teachers to explain these things to us."

Mr. Supper breathes an ardent desire to be employed more immediately in missionary labours; and expresses a wish that, by the appointment of a suitable successor in his church, he may be at liberty to devote himself wholly to the con-

version of the heathen : he also earnestly desires, that more missionaries may be sent out to that great and populous island.

Mr. Bruckner is at present one of the ministers in *Samarang*. He deeply laments the low state of religion among the people. They are generally ignorant of the Gospel, inattentive and indifferent. He has, as yet, no evidence of the usefulness of his ministry ; but he encourages himself with the hope that, after he has acquired the language of the country, he shall be able to devote himself to the proper work of a missionary. Mr. Bruckner has visited the south-east part of Java, where he found hundreds of persons called Christians, but who, from the want of religious instruction, are deplorably ignorant.

IV. AMBOYNA.

Mr. Kam officiates as pastor of the Dutch Church at this place, where the people had long been in a destitute condition, the Lord's Supper not having been administered for about thirteen years. Bibles and Testaments, he says, are much wanted. He was supplied by Mr. Morrison with a good number of Chinese Testaments, which he has had an opportunity of distributing among the Chinese in Amboyna, and by whom they were thankfully received. He is applying himself to the Malay language.

V. INDIA.

1. *Bengal*. About three years ago, Mr. May was permitted to settle at Chinsurah. Here he applied himself with diligence to the instruction of children. He has established in that very populous neighbourhood, twenty schools, containing about one thousand six hundred and fifty-one children, among whom are two hundred and fifty-eight sons of Brahmins. These schools he regularly superintends ; and in so doing, receives encouragement and support from the constituted authorities of the country. Mr. May having

the prospect of extending his operations still more widely, earnestly desires that one or two able persons, possessing a missionary spirit, may be speedily sent out as additional superintendents. He is soon to be joined by two others.

2. *Madras*. The Directors have sent out Mr. Knill, to aid Mr. Loveless at Madras. Mr. Loveless had seventy five boys in the Missionary Free School, and had the prospect of forming a female school on the same plan.

3. *Ganjam*. Mr. Lee's ministry is attended by a considerable number of persons. He proceeds with his school, in which there are twenty-four native children. Mr. Lee also attends once a week at the hospital, to instruct our sick and dying countrymen. He is proceeding with his translation of the Book of Genesis into the Telinga language.

4. *Vizagapatam*. This station has had to struggle with many difficulties, from the death or illness of the missionaries who have been sent there. Mr. Pritchett proceeds as usual in his work, but is not favoured with much visible success. He has baptized one woman. In the school, the average attendance is about fifty. A new school has been opened in a neighbouring village ; but the people are terrified at the idea of becoming Christians. He has been joined by Mr. Dawson.

5. *Bellary*. Mr. Hands is enabled to persevere in his missionary work. The Gospels in the language of the country, together with catechisms, have been extensively circulated, and have excited much attention. He occasionally visits the temples of the heathen, at the seasons of their religious festivals, when he distributes the word of life, and converses with them on its contents. He is assisted by Mr. Taylor, and will be joined by Mr. Reeve.

6. *Tinevelley Country*. There being here six congregations which Mr. Ringletaube and his Catechists

have been accustomed to visit, as well as several schools, the Directors have determined to send out two more missionaries to this district—Mr. Mead and Mr. Render.

7. *Mauritius*. Mr. Le Brun says that his little congregation increases. He hopes soon to form them into a regular society. His Sunday-school prospers, and more than 50 of the children make rapid progress in the Catechism.

8. *Surat*. Mr. Skinner and Mr. Fyvie, arrived at Bombay in August 1815, with the view of establishing a mission at Surat. It was expected that they would apply themselves with diligence to the acquisition of the Guzzerat or the Hindoostanee language, both which are spoken at Surat.

9. *Lascars*. The Committee, who have attended to the Lascars and Chinese sailors in London, state their satisfaction with the character of Golam Alli, formerly a Mahometan, who had been baptized, on the profession of his faith. He soon after died; but it is consolatory to add, that he departed, relying on Jesus Christ for salvation. They also state, that Abdallah was useful in teaching the Arabic and other languages to missionaries intended for India, and in reading the Scriptures to his countrymen. Before his return to the East, he professed his belief that Jesus is the Son of God, and the Saviour of the world. During the past year considerable interest has been excited among the Chinese in London, who gladly received and read Mr. Morrison's tract and catechism; had several opportunities of reading his translation of the New Testament; and expressed great pleasure in perusing the fourteenth chapter of St. John's Gospel. A number of Portuguese Testaments, some valuable oriental books, and a quantity of tracts have been distributed with advantage.

VI. SOUTH AFRICA.

1. *Cape Town*. Mr. Thom, who

left England in 1812, for India, was induced to remain at the Cape, where, finding his labours acceptable and useful, he has since continued. Having acquired the Dutch language, he has been useful in various parts of the colony, and to the slaves and others in Cape Town.

At *Stellenbosch*,* Mr. Bakker continues to preach to the slaves and Hottentots. He is well attended, and many have reason to be thankful for his labours. An Auxiliary Society has been formed here, by whose liberality he is wholly supported; and the overplus, about 80*l.*, is devoted to the further extension of the Gospel by our Society. The slaves also, on hearing a part of the Society's Report for the year 1814, determined to devote their mite to the missionary treasury, and have contributed about 60 rix-dollars.

3. *Rodezand, in Tulbagh*.† Mr. Ariel Vos preaches regularly to the Hottentots and slaves. The number who attend his preaching has greatly increased.

4. *Caledon*.‡ Mr. Seidenfaden, and Mr. Wimmer are joint labourers at this place, to which about 400 Hottentots are attached. The affairs of this settlement are in a prosperous state. Twenty adults have been baptized in the course of the past year, and twenty more are candidates for that ordinance. There are about fifty children in the school, many of whom can read the Bible, and have learned many hymns, which they sing. Some of the people have begun to build themselves brick houses. They are also erecting a cattle kraal of brick, 120 feet long and 60 wide. Thus religion and civilization are advancing hand in hand.

5. *High Krall*.§ Mr. Pacalt continues to labour at this place, and not without good effect. His minis-

* Stellenbosch is 26 miles N. E. from Cape Town.

† Forty miles N. from Cape Town.

‡ East of Cape Town 120 miles.

§ East of the Cape 300 miles.

try is attended by two or three hundred people; but many of them, being either slaves or servants to the farmers, cannot attend regularly. He has nearly 100 in the school, many of whom are adults, and who are able to read the Bible; and several of them can write, as well as repeat hymns and portions of Scripture. He has a large garden, and a field, which the people assist him to cultivate; and they are rewarded for their labour by partaking of its produce.

6. *Bethelsdorp*.* About 1200 people belong to this settlement. Since its commencement, 442 adults have been baptized; 300 of whom have been added to the church during the last year. Nearly fifty children in the school are able to read the Bible, to write, and to cast accounts. The school is conducted according to the British system.

During the past year, the Hottentots belonging to this settlement have paid taxes to Government, to the amount of nearly 800*l.*; they have contributed to the funds of this Society 120*l.*; they are now building, at their own expense, a school-room and a printing-office, under the same roof, and they make collections for the poor every Lord's day. Besides which, they send out into the surrounding country a number of itinerants, by whom the knowledge of the Gospel is diffused. The progress of civilization in this settlement, of which we shall present some account, must afford great pleasure to every philanthropist; but to the Christian, it is gratifying in the highest degree to know that hundreds of immortal souls are become genuine Christians, and partakers of the common salvation. The grateful feelings of these converted heathen may be conceived of by the following honest effusion of a poor Hottentot at one of their public meetings, (June 11, 1815:)—

"We are all Hottentots. We never had a house. We never were

considered as human beings. We never were allowed to look into a farmer's house; but, to-day we are here, sitting together in a large white house (*the place of worship*.) We never had a waggon; and now there are more than twenty waggons at Bethelsdorp belonging to us Hottentots! Look at the women! they never had any decent clothes; now you see them sitting among us in white and various colours. We never had the honour of knowing any thing of God or his word; but now we can read and write: and the greatest thing which God has favoured us with is, his sending, to us poor Hottentots, his servants, who daily explain to us his holy word."

Then, with many tears, he cried out, "Is not this altogether the grace of God! the love of God! the mercy of God! Men, brethren, Hottentots! praise the Lord!"

From a report, for the year 1815, it appears that the number of inhabitants amounts to 1170,—the number of cattle and sheep, 2,672; and the number of waggons, 24. More than 30 men are constantly employed in hewing and sawing timber, which is sent by sea to Cape Town, and for which return is made in various articles of utility. Much timber is also carried to Witenhage and Graaff Reinet. From 12 to 20 men are employed in getting bark; others in burning lime; and others in carrying salt into the interior. There are also two wheelwrights, six carpenters, two shoe-makers, two bricklayers, several brick-makers, one butcher, one tanner, three thatchers. Many of the women assist their husbands in gardening, making mats, baskets, blankets of sheep skins, &c. Thirty girls are daily taught to knit; and there are 18 girls in the sewing school, who make shirts for sale.

7. *Theopolis*.* Here Mr. Ulbricht, who was several years at Bethelsdorp, now labours, and with considerable success.

* East of the Cape 600 miles.

* Sixty miles N. E. of Bethelsdorp.

have been accustomed to visit, as well as several schools, the Directors have determined to send out two more missionaries to this district—Mr. Mead and Mr. Render.

7. *Mauritius.* Mr. Le Brun says that his little congregation increases. He hopes soon to form them into a regular society. His Sunday-school prospers, and more than 50 of the children make rapid progress in the Catechism.

8. *Surat.* Mr. Skinner and Mr. Fyvie, arrived at Bombay in August 1815, with the view of establishing a mission at Surat. It was expected that they would apply themselves with diligence to the acquisition of the Guzzerat or the Hindoostanee language, both which are spoken at Surat.

9. *Lascars.* The Committee, who have attended to the Lascars and Chinese sailors in London, state their satisfaction with the character of Golam Alli, formerly a Mahometan, who had been baptized, on the profession of his faith. He soon after died; but it is consolatory to add, that he departed, relying on Jesus Christ for salvation. They also state, that Abdallah was useful in teaching the Arabic and other languages to missionaries intended for India, and in reading the Scriptures to his countrymen. Before his return to the East, he professed his belief that Jesus is the Son of God, and the Saviour of the world. During the past year considerable interest has been excited among the Chinese in London, who gladly received and read Mr. Morrison's tract and catechism; had several opportunities of reading his translation of the New Testament; and expressed great pleasure in perusing the fourteenth chapter of St. John's Gospel. A number of Portuguese Testaments, some valuable oriental books, and a quantity of tracts have been distributed with advantage.

VI. SOUTH AFRICA.

1. *Cape Town.* Mr. Thom, who

left England in 1812, for India, was induced to remain at the Cape, where, finding his labours acceptable and useful, he has since continued. Having acquired the Dutch language, he has been useful in various parts of the colony, and to the slaves and others in Cape Town.

At *Stellenbosch*,* Mr. Bakker continues to preach to the slaves and Hottentots. He is well attended, and many have reason to be thankful for his labours. An Auxiliary Society has been formed here, by whose liberality he is wholly supported; and the overplus, about 80*l.*, is devoted to the further extension of the Gospel by our Society. The slaves also, on hearing a part of the Society's Report for the year 1814, determined to devote their mite to the missionary treasury, and have contributed about 60 rix-dollars.

3. *Rodezand, in Tulbagh.*† Mr. Ariel Vos preaches regularly to the Hottentots and slaves. The number who attend his preaching has greatly increased.

4. *Caledon.*‡ Mr. Seidenfaden, and Mr. Wimmer are joint labourers at this place, to which about 400 Hottentots are attached. The affairs of this settlement are in a prosperous state. Twenty adults have been baptized in the course of the past year, and twenty more are candidates for that ordinance. There are about fifty children in the school, many of whom can read the Bible, and have learned many hymns, which they sing. Some of the people have begun to build themselves brick houses. They are also erecting a cattle kraal of brick, 120 feet long and 60 wide. Thus religion and civilization are advancing hand in hand.

5. *High Krall.*§ Mr. Pacalt continues to labour at this place, and not without good effect. His minis-

* Stellenbosch is 26 miles N. E. from Cape Town.

† Forty miles N. from Cape Town.

‡ East of Cape Town 120 miles.

§ East of the Cape 300 miles.

try is attended by two or three hundred people; but many of them, being either slaves or servants to the farmers, cannot attend regularly. He has nearly 100 in the school, many of whom are adults, and who are able to read the Bible; and several of them can write, as well as repeat hymns and portions of Scripture. He has a large garden, and a field, which the people assist him to cultivate; and they are rewarded for their labour by partaking of its produce.

6. *Bethelsdorp*.* About 1200 people belong to this settlement. Since its commencement, 442 adults have been baptized; 300 of whom have been added to the church during the last year. Nearly fifty children in the school are able to read the Bible, to write, and to cast accounts. The school is conducted according to the British system.

During the past year, the Hottentots belonging to this settlement have paid taxes to Government, to the amount of nearly 800*l.*; they have contributed to the funds of this Society 120*l.*; they are now building, at their own expense, a school-room and a printing-office, under the same roof, and they make collections for the poor every Lord's day. Besides which, they send out into the surrounding country a number of itinerants, by whom the knowledge of the Gospel is diffused. The progress of civilization in this settlement, of which we shall present some account, must afford great pleasure to every philanthropist; but to the Christian, it is gratifying in the highest degree to know that hundreds of immortal souls are become genuine Christians, and partakers of the common salvation. The grateful feelings of these converted heathen may be conceived of by the following honest effusion of a poor Hottentot at one of their public meetings, (June 11, 1815:)—

"We are all Hottentots. We never had a house. We never were

considered as human beings. We never were allowed to look into a farmer's house; but, to-day we are here, sitting together in a large white house (*the place of worship*.) We never had a waggon; and now there are more than twenty waggons at Bethelsdorp belonging to us Hottentots! Look at the women! they never had any decent clothes; now you see them sitting among us in white and various colours. We never had the honour of knowing any thing of God or his word; but now we can read and write: and the greatest thing which God has favoured us with is, his sending, to us poor Hottentots, his servants, who daily explain to us his holy word."

Then, with many tears, he cried out, "Is not this altogether the grace of God! the love of God! the mercy of God! Men, brethren, Hottentots! praise the Lord!"

From a report, for the year 1815, it appears that the number of inhabitants amounts to 1170,—the number of cattle and sheep, 2,672; and the number of waggons, 24. More than 30 men are constantly employed in hewing and sawing timber, which is sent by sea to Cape Town, and for which return is made in various articles of utility. Much timber is also carried to Witenhage and Graaff Reinet. From 12 to 20 men are employed in getting bark; others in burning lime; and others in carrying salt into the interior. There are also two wheelwrights, six carpenters, two shoe-makers, two bricklayers, several brick-makers, one butcher, one tanner, three thatchers. Many of the women assist their husbands in gardening, making mats, baskets, blankets of sheep skins, &c. Thirty girls are daily taught to knit; and there are 18 girls in the sewing school, who make shirts for sale.

7. *Theopolis*.* Here Mr. Ulbricht, who was several years at Bethelsdorp, now labours, and with considerable success.

* East of the Cape 600 miles

* Sixty miles N. E. of Bethelsdorp.

have been accustomed to visit, as well as several schools, the Directors have determined to send out two more missionaries to this district—Mr. Mead and Mr. Render.

7. *Mauritius*. Mr. Le Brun says that his little congregation increases. He hopes soon to form them into a regular society. His Sunday-school prospers, and more than 50 of the children make rapid progress in the Catechism.

8. *Surat*. Mr. Skinner and Mr. Fyvie, arrived at Bombay in August 1815, with the view of establishing a mission at Surat. It was expected that they would apply themselves with diligence to the acquisition of the Guzzerat or the Hindoostanee language, both which are spoken at Surat.

9. *Lascars*. The Committee, who have attended to the Lascars and Chinese sailors in London, state their satisfaction with the character of Golam Alli, formerly a Mahometan, who had been baptized, on the profession of his faith. He soon after died; but it is consolatory to add, that he departed, relying on Jesus Christ for salvation. They also state, that Abdallah was useful in teaching the Arabic and other languages to missionaries intended for India, and in reading the Scriptures to his countrymen. Before his return to the East, he professed his belief that Jesus is the Son of God, and the Saviour of the world. During the past year considerable interest has been excited among the Chinese in London, who gladly received and read Mr. Morrison's tract and catechism; had several opportunities of reading his translation of the New Testament; and expressed great pleasure in perusing the fourteenth chapter of St. John's Gospel. A number of Portuguese Testaments, some valuable oriental books, and a quantity of tracts have been distributed with advantage.

VI. SOUTH AFRICA.

1. *Cape Town*. Mr. Thom, who

left England in 1812, for India, was induced to remain at the Cape, where, finding his labours acceptable and useful, he has since continued. Having acquired the Dutch language, he has been useful in various parts of the colony, and to the slaves and others in Cape Town.

At *Stellenbosch*,* Mr. Bakker continues to preach to the slaves and Hottentots. He is well attended, and many have reason to be thankful for his labours. An Auxiliary Society has been formed here, by whose liberality he is wholly supported; and the overplus, about 80*l.*, is devoted to the further extension of the Gospel by our Society. The slaves also, on hearing a part of the Society's Report for the year 1814, determined to devote their mite to the missionary treasury, and have contributed about 60 rix-dollars.

3. *Rodezand, in Tulbagh*.† Mr. Ariel Vos preaches regularly to the Hottentots and slaves. The number who attend his preaching has greatly increased.

4. *Caledon*.‡ Mr. Seidenfaden, and Mr. Wimmer are joint labourers at this place, to which about 400 Hottentots are attached. The affairs of this settlement are in a prosperous state. Twenty adults have been baptized in the course of the past year, and twenty more are candidates for that ordinance. There are about fifty children in the school, many of whom can read the Bible, and have learned many hymns, which they sing. Some of the people have begun to build themselves brick houses. They are also erecting a cattle kraal of brick, 120 feet long and 60 wide. Thus religion and civilization are advancing hand in hand.

5. *High Krall*.§ Mr. Pacalt continues to labour at this place, and not without good effect. His minis-

* Stellenbosch is 26 miles N. E. from Cape Town.

† Forty miles N. from Cape Town.

‡ East of Cape Town 120 miles.

§ East of the Cape 306 miles.

try is attended by two or three hundred people; but many of them, being either slaves or servants to the farmers, cannot attend regularly. He has nearly 100 in the school, many of whom are adults, and who are able to read the Bible; and several of them can write, as well as repeat hymns and portions of Scripture. He has a large garden, and a field, which the people assist him to cultivate; and they are rewarded for their labour by partaking of its produce.

6. *Bethelsdorp*.* About 1200 people belong to this settlement. Since its commencement, 442 adults have been baptized; 300 of whom have been added to the church during the last year. Nearly fifty children in the school are able to read the Bible, to write, and to cast accounts. The school is conducted according to the British system.

During the past year, the Hottentots belonging to this settlement have paid taxes to Government, to the amount of nearly 800*l.*; they have contributed to the funds of this Society 120*l.*; they are now building, at their own expense, a school-room and a printing-office, under the same roof, and they make collections for the poor every Lord's day. Besides which, they send out into the surrounding country a number of itinerants, by whom the knowledge of the Gospel is diffused. The progress of civilization in this settlement, of which we shall present some account, must afford great pleasure to every philanthropist; but to the Christian, it is gratifying in the highest degree to know that hundreds of immortal souls are become genuine Christians, and partakers of the common salvation. The grateful feelings of these converted heathen may be conceived of by the following honest effusion of a poor Hottentot at one of their public meetings, (June 11, 1815:)—

"We are all Hottentots. We never had a house. We never were

considered as human beings. We never were allowed to look into a farmer's house; but, to-day we are here, sitting together in a large white house (*the place of worship*.) We never had a waggon; and now there are more than twenty waggons at Bethelsdorp belonging to us Hottentots! Look at the women! they never had any decent clothes; now you see them sitting among us in white and various colours. We never had the honour of knowing any thing of God or his word; but now we can read and write: and the greatest thing which God has favoured us with is, his sending, to us poor Hottentots, his servants, who daily explain to us his holy word."

Then, with many tears, he cried out, "Is not this altogether the grace of God! the love of God! the mercy of God! Men, brethren, Hottentots! praise the Lord!"

From a report, for the year 1815, it appears that the number of inhabitants amounts to 1170,—the number of cattle and sheep, 2,672; and the number of waggons, 24. More than 30 men are constantly employed in hewing and sawing timber, which is sent by sea to Cape Town, and for which return is made in various articles of utility. Much timber is also carried to Witenhage and Graaff Reinet. From 12 to 20 men are employed in getting bark; others in burning lime; and others in carrying salt into the interior. There are also two wheelwrights, six carpenters, two shoe-makers, two bricklayers, several brick-makers, one butcher, one tanner, three thatchers. Many of the women assist their husbands in gardening, making mats, baskets, blankets of sheep skins, &c. Thirty girls are daily taught to knit; and there are 18 girls in the sewing school, who make shirts for sale.

7. *Theopolis*.* Here Mr. Ulbricht, who was several years at Bethelsdorp, now labours, and with considerable success.

* East of the Cape 600 miles.

* Sixty miles N. E. of Bethelsdorp.

8. *Caffraria*. The people of this extensive country, supposed to contain 100,000 inhabitants, seem to be singularly prepared for the reception of Christianity, and more than usually eager for instruction. A mission is about to be established among them.

9. *Thornberg, in the Bushmen's Country*.^{*} This mission, recently commenced by Mr. Smit, has laboured under great discouragements, which are now likely to be surmounted. Mr. Smit has been assisted by Mr. Corner, and Jan Goeyman, a converted Hottentot. Mr. Corner is qualified by his mechanical knowledge to render important aid, and Mrs. Smit has begun to teach the Bushmen's girls to knit and sew.

10. *Griqua Town*.[†] At this station, which is the most distant of all the settlements, Mr. Anderson and Mr. Janz have laboured many years, and with no small degree of success. The Directors with deep concern report the death of their pious and faithful missionary, Mr. Janz. In the last letter he wrote, he stated, that the four native brethren, set apart to missionary work at Graaff Reinet, were exceedingly zealous in visiting all the kralls of Corannas and Bushmen. Mr. Janz had lately baptized a number of persons, in Mr. Anderson's absence, and many more were looking forward to that ordinance. Mr. Helm has since joined Mr. Anderson, at Griqua Town. An Auxiliary Missionary Society has been established in Griqua Town; the subscribers to which, having no money (for money is utterly unknown in that part of the world), have contributed property, which is to be sold for the benefit of the Society. The following is a list of the subscriptions:—elephants' teeth, 50 pounds; nine young bulls; four heifers; one ox; twenty-three sheep; five goats. To remedy the incon-

^{*} Five days' journey N. of Graaff Reinet.

[†] North of the Great or Orange River.

venience caused by the want of a circulating medium, the Directors are now procuring for them a coinage of silver tokens. Griqua Town, being a central station of great importance, a printing press will be established there.

11. *Bethesda, on the Great River*. Mr. Saas and Mr. Helm have laboured at this station; where many, the Directors trust, have been converted to God. More than eighty had been baptized in the course of one year.

12. *Klip Fountain, in the Great Namaqua Country*. Mr. Schmelen, on his return from the Damara country, which he went to explore, fell in with a krall of Namaquas. Having heard him preach, they, with Flemerius their chief at their head, earnestly entreated him to continue among them. Mr. Schmelen would have declined this, as he wished to begin a mission elsewhere; but the people would take no denial: he remained with them, and his compliance filled their hearts with joy. It was not long before he also had reason to rejoice in this determination. Many persons received the word, accompanied by the power of the Holy Spirit. A concern about religion became general; and when the last account came away, he had baptized twenty persons. The business of civilization, the constant concomitant of evangelical religion, immediately commenced. The missionary began a school, in which he had soon 140 children, who learned to read and write; but having no paper, a sheepskin was substituted, on which fine sand was spread, and a reed served the purpose of a pen.

13. *Africaner's Krall*. It will be recollected that the people who resided at Warm Bath, which was at that time one of the most flourishing stations, were dispersed by the terror of Africaner's name.—When Mr. Campbell was in Africa, he conceived that the heart of Africaner might possibly be won

by kindness. He therefore wrote a conciliatory letter to him, accompanied with a present. But, for a long time, no man could be found hardy enough to present it. At length the letter reached his hands; and its contents were soon after seconded by a visit from a missionary. Peace was happily established; and Africaner not only consented that a missionary should come, but was very desirous of it, and pleaded Mr. Campbell's promise of sending one. Mr. Ebner, the missionary at Pella, accordingly removed thither, and he had soon cause to be thankful. The people of the krall received him joyfully: they have attended his ministry with affection: many seem to be seriously impressed, and among fourteen persons whom he has baptized are two sons of Africaner.—That chief himself expresses contrition on account of the enormities of his past life, and a hope in the mercy of God through Jesus Christ.

14. *Pella, in the South (or Little) Namaqua Country.* At this place Mr. Albrecht and Mr. Ebner laboured with great success. In a letter, dated May 24, 1815, Mr. Ebner says, "You will rejoice with me when you hear of the conversion of so many sinners." More than fifty persons have been added to the church; and there appears to be a general concern among the people, both old and young. Several native preachers have been recommended and sent out in different directions, to Warm Bath, Steinkopff, and other places. But here, again, another heavy loss has been sustained by the death of an excellent missionary, Mr. Albrecht. His health obliged him to repair to Cape Town for medical advice; and there, when in the act of writing a letter on the Society's business, he fell down in his chamber and expired. The station at Pella will be supplied by Mr. Bartlett and Mr. Marquard.

Three missionaries had proceeded
Christ. Observ. App.

up the country to establish a mission at Lattakoo.

VII. WEST INDIES.

At *Trinidad*, Mr. Adam continues to labour as usual, and not without some good effect; but the Directors are sorry to say, that this station is too expensive to be continued on the present plan.

Mr. Wray remains in the colony of *Berbice*. His school is on the increase, and a number of poor free children, as well as of the slaves, learn to read: many adults also come to read occasionally. Many girls learn to sew, under the care of Mrs. Wray. About a year ago, he baptized eight persons, who have since conducted themselves as becomes Christians; and at Christmas last he baptized eight more. On the 31st of December he administered the Lord's Supper for the first time in *Berbice*: eleven Negroes communicated.

Mr. Davies, at *George Town, Demarara*, is attended by a great number of Negroes; many of whom discover, in the whole of their conduct, the powerful effects of the Gospel. It is much to the honour of religion, that among the Negroes who have been punished for dishonest or refractory behaviour, there has not been an instance of one who attended the chapel. The moral conduct of the people is much improved. Mr. Davies has lately married sixty couples of them, nearly half of whom came from about twenty miles up the river.

Besides those various missions, the Directors look forward to missions to the Afghans, near Persia; to the Monguls and Manjurs in Tartary; and to the island of Madagascar, as soon as they are furnished with suitable instruments for the purpose.

The Directors observe, in conclusion, that "it is no longer a question of doubtful speculation, whether it be practicable to propagate the Gospel among the heathen—whether

suitable persons can be found to do the work of Evangelists—or whether it may please God now, as in ancient times, to prosper the efforts of his servants. The work is accomplished. Able and faithful missionaries have been obtained: they have been sent forth to the ends of the earth; they have found an open door among the heathen, and their entrance among them has not been in vain. ‘The wilderness and the solitary place have been made glad; the desert has rejoiced and blossomed as the rose.’ Christ is preached among the heathen; and therein we rejoice, yea, we will exceedingly rejoice.—Many thousands of the pagan tribes have heard the joyful sound of the Gospel; and many hundreds have found it to be the power of God to their salvation.

“During the past year, our seminary has received an addition of several promising students. Many more are candidates for the same honour. We have been enabled to strengthen our foreign stations by many additional labourers. New missions of great importance have been commenced; and, to support the whole, our funds have been augmented by the growing liberality of the public, and especially by the zeal of our Auxiliary Associations.* What need we more? What but the grateful heart, and the cheerful song? And what now remains, but to persevere with undiminished, or rather with redoubled, ardour in the pursuit of our glorious object—the propagation of the Gospel—the conversion of the heathen—the glory of Christ.”

LONDON SOCIETY FOR FEMALE SERVANTS.

In our Number for January last, p. 62, we gave a brief account of this institution, which was formed, in

* The expenditure of the Society, during the preceding year, amounted to nearly 20,000*l*.

The number of missionaries supported by the Society, is eighty, besides sixteen students preparing for service. The number

1813, for the sole object of promoting the moral and religious improvement of female servants. Its office is at No. 10, Hatton Garden, where plans of the Society may be had *gratis*. The Third Annual Report of this Society, made to the subscribers in April last, states, that the general result of the Society's labours is satisfactory. Forty Bibles, with suitable inscriptions, have been given to forty female servants, as rewards of a service of one year with subscribers; their service in the same situation, previous to the commencement of their masters' or mistresses' subscription, being on the average two years. The aggregate time of the service of fourteen of these amounts to no less than 78 years. The valuable tract *Friendly Hints to Female Servants* has been widely distributed, and continues to be sold to subscribers at 2*s*. 6*d*. per dozen. To servants of every description who call at the Registry a printed paper is given, containing maxims of prudence, which, it is hoped, may prove useful. The Report states some pleasing instances of the good effects resulting from this institution; but, in adverting to the complaints of disappointment on the part both of masters and servants, justly remarks, that “in vain is this Society instituted, and attempts made to stop the overwhelming torrent of profligacy in our streets, if employers, in paroxysms of anger, suddenly and capriciously dismiss their servants, most of whom have neither friends nor homes.—From this baneful cause alone many have been thrown at once into the very vortex of distress and temptation, guilt, shame, and irretrievable ruin.”

In the course of the last year, 991 servants have been registered as wanting situations. Of these, 286 are known to have been engaged by subscribers, besides those, who it is supposed may be numerous, of whom no information has been received.

of missionary stations already formed is forty-three.

During the last year, 23 servants received rewards of a guinea each, for two years' service with the same subscriber; and 16 servants rewards of a guinea and a half each, for three years' service with the same subscriber. Most of these domestics had served in their several families a considerable number of years previous to their nomination on the Society's books. One had lived 17 years, and another 12 years in one family. The list of servants duly nominated on the Society's books now amounts to 233 names. The institution seems highly worthy of Christian patronage; and we have no hesitation in recommending it to the attention of all who have at heart the improvement of the character of female servants, on which so much of domestic comfort and domestic purity necessarily depend.

MISSIONS OF METHODIST CONFERENCE.

SINCE the death of Dr. Coke, the Missions of the Methodists in the connection of the late Rev. John Wesley, have been placed under the management of a Committee, who, at the close of the first year of their labours, have presented their Report to the Conference. They state, that the favourable reception of their missionaries at Ceylon, and the success of their early labours, had given a new impulse to the missionary zeal of the Methodist body, which had been greatly increased by the formation of Missionary Societies and the meetings held for that purpose.—Methodist missions, to various parts of the world, have long existed; and the persevering and successful labours of their missionaries, in the West Indies alone, entitle them to the lasting gratitude and veneration of the Christian world. Of late, a deeper concern has been excited on the subject. Suitable persons have devoted themselves to this department of service in greater numbers than before, and the liberality of the

public has increased proportionably; and larger hopes have been entertained of an extensive and permanent diffusion, through their instrumentality, of the knowledge of Christ, with all its train of blessings, civil, religious, and eternal.

The following is a brief abstract of the view which the Committee have given of the present state and prospects of the missions under their direction:—

I. At *Gibraltar*, the Society and congregation continue to increase; the good effects of the labours of the missionaries have been duly appreciated, and protection and encouragement liberally afforded by the local Government. Great attention is paid to the instruction of the soldiery of the garrison. Many of them have at different times been truly converted, and have been the means of extending "the knowledge of Christ" in various parts of the world; and of promoting sobriety, order, and piety in the British army.

II. *Brussels*.—A few months ago, at the request of some pious English residents, Mr. Robarts was sent to that city. By several pious persons, both English and French Protestants, Mr. Robarts was kindly received, and his ministry encouraged. Antwerp and a few other places were also visited; and though the prospects are not of the most flattering kind, they are yet sufficiently encouraging to warrant a still further trial. Accordingly Mr. De Kerpezdron, a gentleman who preaches in French, English, and German, has been appointed to the Brussels Mission, with directions also to visit Antwerp.

III. *France*.—Several Methodist Societies had been formed in France previous to the Revolution. Since the restoration of the Bourbon family, the mission has been resumed, and Mr. Ollivier is now employed in confirming the societies, and in endeavouring to extend the work of God. In the villages of Beuville and Periere, near Caen, are two con-

gregations of about 100 persons each, and 13 members in Society. Mr. Olivier has spent some months in that neighbourhood, and has met with an affectionate reception.

IV. *Ceylon*.—We formerly noticed the arrival of the missionaries in this island, the manner of their reception, and the stations in which they were fixed. The Committee now render their cordial acknowledgments to the pious persons in Ceylon who have interested themselves in promoting the comfort and success of their missionaries; and pay a merited tribute of respect to the memory of the late Lord Molesworth—a nobleman deeply devoted to the cause of religion, and who had zealously patronized their missions.

They likewise refer, with becoming satisfaction, to the strong testimony which has been borne in favour of their missionaries, in the Reports of the Colombo Auxiliary Bible Society; a society established and conducted under the immediate patronage and active superintendence of the constituted authorities of the island.

In one of these Reports is the following remarkable sentence:—"The natural place for men to choose, who have really at heart the promotion of Christianity in British India, is beyond all doubt the island of Ceylon. It is that island where a zealous missionary may have at once free scope to exert all his powers: and when once the Christian religion is there firmly established, it will easily spread, under the blessing of Divine Providence, to every part of the Indian empire."

The proceedings of the missionaries in this island have been such as a sleepless zeal for the glory of God and the salvation of men would dictate. Their method of preaching by interpreters, has prevented that loss of time which would have been occasioned by their remaining unemployed till they had mastered the native tongues; and it has not been

in vain. In some instances, their Pagan and Mahometan interpreters have been converted. Some priests of Budhu, and several natives, both Mahometans and Buddhists, have also been brought to know the *living and true God, and Jesus Christ whom he hath sent*; and the learning, rank, and influence of some of these converts have given an impressiveness to their example which has been extensively felt.

Of the pressing necessity which existed and still exists in Ceylon, for missionary efforts, the most affecting evidence has been received. The religion of Budhu is the prevailing religion of Ceylon. In the midst of an immense number of gods, 30,000 of whose names they know, they are truly without God in the world. With the worship of Budhu they associate the worship of devils.—Their priests, though some of them are men of erudition, are in general artful impostors, who prey on the credulity of the people. The institution of caste, though not so rigorous as among the followers of Brahma, exists in a form which entails great misery on the people, and exhibits additional proof of that unfeelingness which in different degrees characterises every kind of heathenism. Those of the lowest caste are in a state of the deepest degradation. Indolence, and vices of the most odious kinds, prevail among the followers of Budhu, in Ceylon; nor can a more favourable view be presented of the moral condition of the other sects of idolaters, or of the Mahomedans, who are mixed with them. The state of the native Christians unhappily differs but little, at present, from that of the heathen.

To counteract these evils, to raise the character of the native Christians, and to communicate Christianity to the other inhabitants, the missionaries are exerting themselves in preaching, teaching schools, circulating tracts,

&c. and in this they have the ardent and unwearied co-operation of the clergy of the island, and other missionaries. Mr. Clough writes; "We spend our Sabbaths in visiting the villages from five to ten miles round Colombo, preaching to the people, and catechising the children by interpreters. At present there are two native Cingalese preachers, together with Mr. Armour who preaches also in Cingalese, who act in concert with us. By this means we preach in 13 or 14 villages every Sabbath day; and in some places we have 4 or 500 of the poor natives who regularly attend." At Calaany, one of the most sacred places of Budhu idolatry, so great was the success of their preaching, that a subscription was commenced among the natives, to build a church. Similar subscriptions for the erection of churches have also been begun at other villages. The effects produced by these labours are already visible. In some villages a general reformation has taken place, and the inhabitants who disregarded the Sabbath, and considered it as a common day, have now the greatest reverence for it.

The whole of the dominions which the British possessed before they conquered the kingdom of Candy, is divided into regular parishes; and each parish has a church, or what may be called a school, which serves both purposes. In the time of the Dutch, these churches were in good repair; and to each there were three school-masters, and a catechist-master. The school-masters taught the children to read; the catechist-master instructed them in the Christian religion; and then to every district there was a native preacher, who superintended the whole. But since the English took the island the churches have gone to ruin; the native preachers have all died, and none have been put in their places. Many of the catechists, however, remain; and in all the parishes a regular supply of school-

masters has been kept up, who have built in some places temporary churches to instruct the boys in; and a hope is now entertained of reviving the whole system. The missionaries lately visited nineteen of these desolated churches, assembled large congregations, and preached to them. The ignorance and misery of those who are called Christians, is described as very great, "*they have been so long without any kind of instruction.*"

In consequence of the labours of the missionaries, the work of true religion has been revived in the hearts of many Europeans: many of the native Christians have been convinced that the form of godliness alone will not avail them in the sight of God; an inquiry after truth has been excited among the idolatrous inhabitants; a good work has even been begun in the hearts of a number of *Mahometans* in the north of the island; and zealous native preachers have been raised up, both among them and the priests of Budhu; from whose example, acquaintance with the native languages, and zeal for the cause of God, much good is to be expected. An account of the conversion of two Buddhist priests of eminence is given in the Appendix. Others have followed their example, and it seems probable that many of them will embrace the Gospel.

One of the converted priests, Mr. Clough writes, "is becoming rather a celebrated person: in some of our late preaching excursions, we have taken him round the country with us, when he addressed large companies of people from 800 to 1000 at a time, in the most lively and eloquent manner; and his character as a priest was so well known before his conversion, that wherever he comes the people recognise him, and it is most charming to see the effects produced by his public speeches."

"We have at this time," he adds, "a fine youth who had been studying many years for the priesthood:

living with us as a servant, who was so anxious to become a Christian that he was willing to forsake his prospects as a priest, and become a servant to us. The circumstances which led to his conversion were rather singular. One day the Honourable and Rev. Mr. Twisleton took Mr. Harvard and me to a village, about twelve miles from Colombo, to preach to the inhabitants. When we were about to return home, this young priest, with several others, and their tutor came up, elegantly dressed in their priestly robes. We commenced a conversation with the tutor; but he was so completely embarrassed, and unable to defend the essentials of his system, that the youths were struck, and began to reason with him themselves, after we left them; and notwithstanding all he could say, he could not satisfy the young man in question. So he forsook him, and came to us, and would not leave us. We told him our situation as missionaries; but rather than go back to his former mode of life, he threw off his robes, and became a servant to us!

"Since the above, another young priest has laid aside his robes; and Mr. Twisleton, whose generous soul is always ready to do any thing for the good of the cause of Christ, has kindly offered to allow him a small sum monthly, just enough to keep body and soul together, until he be qualified to act as a Christian school-master, or catechist-master, when he will receive a small allowance from Government; but nothing equal to what his situation as a priest would have afforded him."

A considerable sum has been subscribed by the inhabitants of Colombo, for the erection of a chapel-missionary house, and school-house in that place: a Sunday school has also been formed there, attended by 250 children. Four additional missionaries to Asia, sailed in December last. Mr. McKenny, from the Cape, had previously sailed for Ceylon;

and Mr. Horner has since sailed for Bombay. On the arrival of the brethren at Ceylon, Mr. Harvard was to proceed to Madras. Four others are also designated to the same quarter of the globe.

V. *New South Wales*.—No information has been received of the arrival of Mr. Leigh, appointed to this station, more than 18 months ago.

VI. *At Sierra Leone*, the Society is increased to 129. Mr. Davies has of late visited several places in the neighbourhood of Free Town, and requests assistance, if it can be afforded, in order to extend the work. In that colony, great attention has been paid to schools, in which the Negro children, accumulated there by the capture of slave ships, are instructed. In this important work, which, by communicating the principles of religion and useful knowledge to so many children, must greatly promote an object in which so general an interest is felt, the communication of the blessings of Christianity and civilization to Africa, the Methodist Missionaries have heartily co-operated. Mrs. Davies, before her death, had a school of 150 captured girls under her care; and the Committee deeply regret the loss of that excellent woman, whose character, talents, and unwearied zeal, rendered her so great a blessing to the schools, and so valuable an auxiliary to the mission. Mr. Davies, since the death of Mrs. Davies, has paid as much attention as possible, to the state of this school. All the children, who are well, attend daily, and they are making considerable improvement. In April last, Mr. Davies and Mr. Butscher baptized 105 of them in the school-house; on which occasion his Excellency the Governor attended. An additional married missionary has been appointed.

VII. *At the Cape of Good Hope*, a missionary has been appointed to penetrate the interior, and attempt the conversion of the natives.

For this work Mr. Shaw is qualifying himself by learning the Dutch language. The Governor encourages the design. In the mean time, Mr. Shaw would employ himself, as opportunity offered, at Cape Town and in the neighbourhood. Some obstacles indeed had arisen to the public ministry of missionaries in Cape Town, which, however, the Committee hope are but temporary, as his Majesty's Government at home have met the application made to them on this occasion, as they have done on many similar ones, with the most prompt and condescending attention to its object.

VIII. *The West Indies.*—The Committee here advert to those charges which have been urged against the attempts, made by the Methodists and others, to christianize the Negro slave population of the West-India colonies.

These charges met with a sufficient refutation in the full and honourable testimony borne to the peaceable and proper conduct, and the useful exertions, of the Methodist and Moravian Missionaries, by his Majesty's Ministers, in the House of Commons during the last session of Parliament. Abundant evidence might be produced to the same effect. Indeed, "the Committee can boldly assert, that none of the Methodist Missionaries, in any of the islands, can justly be charged with preaching sedition: on the contrary, *as they have been constantly instructed*, they have avoided all interference in the civil relations between masters and their slaves; have inculcated submission, diligence, and fidelity, as essential branches of Christian morality; and have, in all cases, subjected to reproof, or excluded from the Society, all who have failed in those duties. So established has been the character of the religious slaves for loyalty, that in some of the islands, under the apprehension of hostile invasion, Methodist and Moravian Negroes have been employed

for military purposes, to the exclusion of all others; and so fully has it been understood, in the West Indies, that the Negroes taught by the Missionaries become superior to those who are left in their Pagan ignorance and vice, in industry, sobriety, and faithfulness, that their price at the public auctions has been greatly advanced, by the statement of the fact, that they were religious Negroes.

"Evidence of this kind might be collected from every island, where the religious instruction of the slaves has been permitted; and so utterly unconnected was the insurrection at Barbadoes with missionary operations, that it is a fact, which well deserves notice, that they have been met there with more than usual resistance; that there very little has at any time been done, towards the instruction of the Negroes; and that at the time of the insurrection, and for many months preceding, there was no Methodist Missionary on the island. The fair inference, indeed, from the whole view of the case is, that if the slaves of Barbadoes had been diligently instructed, and brought under the influence of the Gospel, no such event would have taken place. The opposition which has, at different times, been manifested in the West Indies, to the communication of religious instruction to the Coloured population, has never been able to ground itself upon a single instance of the pernicious tendency of knowledge and Christianity. Such a pretence can never be admitted, by any man who either understands the nature, necessary operation, and influence of truth and godliness; or has paid any attention to that mass of evidence, in favour of the effects of Christianity, upon the civil quiet and happiness of mankind, which the whole current of history furnishes. To convert the enslaved Blacks of our colonies, is no new project. It has entered into the plans of Christian philanthropists, both of the Established Church and of other reli-

gious denominations. The Society for the Propagation of the Gospel, and that for promoting Christian Knowledge, made this a part of their plans. It engaged the attention and deep concern of that excellent prelate, Bishop Porteus; and it is a work which will call into active operation the zeal and piety of British Christians, as long as the value of immortal souls is appreciated, and the political interests of the whole empire are rightly understood. An empire founded upon ignorance and vice, and which attempts to support itself by the worst species of exclusion, as to any part of its subjects, (their exclusion from the privileges and blessings of its religion,) is an empire which cannot stand. It has no claim to the blessing of God.

"The Committee, therefore, fully persuaded that, in prosecuting the work in the West Indies, they are accomplishing the best ends of patriotism, as well as of piety, again commend this department of their missionary system to the benevolence of the public. The prejudices against the instruction of the slaves are gradually giving place to better views. Like the opposition formerly made at home against the education of the poor, they must yield to more extensive experience, and a calmer consideration of the subject; and nothing is necessary, but a prudent and inoffensive perseverance on the part of the friends of missions, and a simple dependence on the Divine aid, to make their cause triumphant. The Committee can vouch for the general character and peaceable demeanour of the missionaries: they are connected with no political party; they are even wholly unconnected with those great political philanthropists of this country, whose labours in the British Senate, for the amelioration of the state of Africa, and the condition of her sons, have crowned them with imperishable honours, and allied

their names to the grateful recollections of succeeding ages. *They have no political object whatever.* Their work is wholly to instruct the ignorant, to reclaim the vicious, and to save souls. To these sole and exclusive objects, their attention has been constantly directed by the Committee; and if any of them have failed to prosecute this design, by all peaceable and inoffensive means, or mixed with it any other and foreign object, none can be found more anxious than the Committee, to obtain knowledge of the fact, and to subject the party to censure or recal. But the Committee know of no such facts; and they believe that none such exist."

In *Antigua, St. Christophers, and Nevis*, "the work of God" is said to prosper. Not so in *Tortola*: many members have there been excluded, in the course of last year. "We hope, however, that the cutting off of so many unfruitful branches will, by the blessing of God, tend to the good of those which remain. And as the restraint, which prevented the slaves, upon several estates, from attending our chapel, is about to be removed, we anticipate better days."

In *St. Vincents*, the congregations are large, respectable, and serious; and they have lately grown both in numbers and in attention to the word of God.

In *Barbadoes*, the state of religion is very low.

In *Grenada*, the congregations continue to be large, respectable, and deeply attentive; and the Society is considerably improved.

In *Trinidad*, the members of the Society are in a good state, and the congregations are regular and attentive. Were the restrictions of the Government removed, more abundant good would be done.

In *Dominica*, they have had some addition to the Society; and at *Demarara*, there are in Society, six

Whites, and 358 Coloured and Blacks, which is an increase of 318 since the last accounts. The Society is stated to be in a good state.

In *Jamaica*, during the past year, upwards of 500 members have been added to the societies; and since the *Legislative Assembly* have relaxed in their rigid opposition, new opportunities have offered for the enlargement of the Redeemer's kingdom.

The mission in *Harbour Island, Bahamas*, continues also to prosper.

The total number in the West Indies, who are joined to the Methodist Society is 18,938: the whole net increase of members in the West Indies, for the present year, is therefore 1082. A far greater number have been brought under the instructions of the Gospel as regular hearers; and the general state of this mission promises, in conjunction with the efforts of other Christians, should no obstacles be interposed by ungrounded fears, and a false policy, entirely to banish African superstition from the islands, and to afford religious instruction to the mind of every slave.

To that part of *St. Domingo*, which is under the presidency of Petion, the Committee have appointed two missionaries, the special permission of the Government having been promptly obtained. The number of inhabitants, the religious and civil freedom enjoyed in that state, the want of ministers, and the general desire of the people to be assisted in their religious concerns, are circumstances which seem to afford great hope of the happiest results from this new enterprise.

IX. *Nova Scotia, New Brunswick, Canada, and Newfoundland*.—The mission to these colonies employs 24 missionaries, and contains twenty stations; and as each of those stations is connected with a circuit, in which every missionary itinerates, the Gospel is by this means extended.

Christ. Observ. App.

sively administered to numbers of the scattered inhabitants of those countries, who, but for such a plan of missionary labour, would be wholly deprived of the ordinances of Christianity. The still destitute condition of these settlers, however, is not sufficiently understood. The case of Canada is very affecting. Protestants are constantly attaching themselves to the Roman Catholics, not from choice, but because they have no access to a Protestant ministry; while still greater numbers live entirely without the forms of religion. Nova Scotia, New Brunswick, and Newfoundland, are in similar circumstances. In Newfoundland in particular, there are not less than 20,000 persons without religious instruction; and the old people among the settlers, who remember this "land of Bibles and ordinances," often weep that the year now rolls over them without Sabbaths, without public worship, and the ministry of the word. The Committee have lately voted the appointment of six additional missionaries, to meet in part this pressing want: but even that supply is greatly inadequate, and they earnestly hope that greater efforts will be generally made in this country to raise up altars of God, where there are so many Christians without temples, without sacrifices, and without a priesthood; where so many thousands of Protestants are placed in the alternative of living entirely without religion, or yielding to the proselyting zeal of Romish priests; and where so many others are sinking into a state of heathenism itself.

During the last twelve months, the Committee have sent out nineteen additional missionaries to different parts of the world; viz. four to Ceylon, one to Bombay, one to the Cape of Good Hope, four to the West Indies, two to Nova Scotia, three to Newfoundland, one to Quebec, one to Gibraltar, one to Brussels, and one to France; making the whole num-

ber of missionaries, employed on foreign stations under the direction of the Methodist Conference, 80. These increased exertions have induced a considerable increase of expenditure; but the Committee have to congratulate the subscribers in general, on the increase of the funds. The receipts of the year, as will be seen by the financial statement, have more than equalled the large expenditure, besides the payment of large arrears. The receipts during the preceding year amounted to about 12,000*l*.

"To the effect of that greater publicity which has lately been given to the state of the heathen world by different means, and the enforcement of the obligations of Christians to extend the kingdom of their Lord, the Committee also attribute that increase of missionary zeal which has this year furnished them with a full *supply of missionaries* for every station. Not less than twelve preachers, stationed in English circuits, and enjoying all the comforts and advantages of the home ministry, have offered themselves as foreign missionaries, exclusive of those who had previously acted only as local preachers. Of these, several have already taken their departure for different stations, and the rest wait the call of God and the direction of their brethren. Their piety, their talents, and in some cases considerable learning, give the best promise of future usefulness in all the departments of missionary labour."

"Increasing, however, as are our exertions, and those of almost every other religious denomination, the Committee would still keep it impressed upon the minds of all who have so willingly co-operated with them in these attempts to spread the knowledge of Christ, that little has been done by any body of Christians separately, or by all collectively, in comparison of what remains to do. Active, united, and even formidable as have been the movements of the Christian world for some years past,

against the kingdom of darkness and sin, only a few of its outworks have been won, and little more than mere facilities obtained for extensive conquest. Whilst more than one half of the subjects of the British empire itself are Pagans, every obligation of patriotism, policy, and religion, demands persevering exertions to circulate the vital principles of true godliness through every member of the political body, until an empire fully christianized, shall be presented to the eye of the world, exhibiting, as in the first ages of the church, the glorious triumphs of the Gospel over the vices which deform, and the miseries which desolate, the fairest portions of the globe; and displaying for the instruction and imitation of Pagan Asia in particular, the beneficial effects of Christianity on the civil and moral interests of man.

"Were there even no other field for missionary labours than that which is presented by the British empire, comprising so great a portion of India and numerous Asiatic islands, a part of Africa and the colonies of the western Archipelago, and of North America, the united efforts of all Christians for many years to come would find a large share of occupation; but beyond the bounds of the British empire, extensive as it is, and comprehending so many large and populous pagan countries, lie scenes of affecting moral misery." "Pressing, therefore, as the state of affairs is, the Committee are persuaded that the last retrenchment which any person, alive to the glory of God and the salvation of men, will make, whenever obliged to make retrenchment, will be the sums he has devoted, first to the support of religion at home, and, second, to the natural and necessary consequence of the former—the extension of religion abroad." "The whole creation of rational creatures, crushed beneath the accumulated weight of the tyrannising superstitions of ages, *groaneth and travaileth in pain to be delivered*

from the bondage of corruption.”
 “Let the people of God be steadfast and immoveable, always abounding in the work of the Lord, and their labour, directed by his word and animated by his Spirit, cannot be in vain.”

We subjoin a statement of the numbers in connection with the Wesleyan Methodists in all parts of the world, comprising those only who have joined the Society, and not those who, without having joined it, may attend the Methodist places of worship.

At Beauville and Periere, in France	-	35
At Brussels	-	10
At Gibraltar	-	63
At Sierra Leone, in Africa	-	129
At the Cape of Good Hope	-	42
In Ceylon	-	56

WEST INDIES.

	Whites.	Blacks and Coloured.	Total.
Antigua	21	3156	3177
St. Christopher's	44	2955	2999
Nevis	32	1389	1421
St Bartholomew's	13	528	541
Tortola and the Virgin Islands	75	1717	1792
Dominica	--	710	710
St. Vincent	14	2926	2940
Barbadoes	10	44	54
Grenada	2	171	173
Trinidad	5	325	330
Demarara	6	358	364
Jamaica	27	3180	3207
New Providence and Bahamas	537	597	1134
Bermuda	39	57	96

NOVA SCOTIA, &c.

Halifax	-	174
Liverpool	-	90
Shelbourne	-	85
St. Stephen's	-	162
City St. John's	-	163
Fredericton	-	55
Annapolis	-	197
Horton	-	75
Cumberland	-	140
Lunenburgh	-	35
Manchester	-	12
Prince Edward's Island	-	50
Quebec	-	46
Montreal	-	40
Newfoundland	-	500
GREAT BRITAIN	-	191,680
IRELAND	-	28,542

Number of members under the care of the British and Irish Conferences	-	241,319
---	---	---------

Brought forward - 241,319
 Number of members in America, as stated in the American Minutes for 1815—

Whites	-	167,978
Coloured	-	43,187—211,165

Total number of members in the Methodist Societies throughout the world - 452,484

There are regular Travelling Preachers now stationed in
 Great Britain - 725
 Ditto in Ireland - 132
 Ditto on Foreign Missions - 96
 Ditto in the American Methodist Connection - 704

Total number of Travelling Preachers throughout the world; who are not included in the preceding account of the numbers in Society - 1657

The increase in Great Britain in the last year has been 9973. In Ireland there has been a decrease of 815.

EDINBURGH MISSIONARY SOCIETY.

THE following is an abstract of the Annual Report of this Society, made on the 2d of April last :—

All the Missionaries, with their families, continued to reside at the original settlement at Karass until June, 1815, when a division of them took place, for the purpose of occupying stations at Astrachan and Orenberg. For some time previous to that attempt, the disturbed state of the district had prevented the Missionaries from itinerating, in order either to confer with the natives or distribute the Scriptures among them; and this difficulty had latterly been increased by the prevalence of the plague around them. Copies of the Scriptures and tracts had, however, been furnished to persons visiting them; and by whom they were diffused in different directions. Since June, 1815, only two Missionaries, Messrs. Paterson and Galloway, have remained at Karass; and their attention has been chiefly confined to the education of the ransomed natives, and the conduct of affairs in the

settlement. In the mean time, they endeavour to circulate tracts and copies of the Scriptures around them. The ransomed natives, at Karass, are said to pay attention to their education; and such of them as have received their freedom, and been baptized, conduct themselves with propriety.

Messrs. Mitchell and Dickson arrived, with their families, at Astrachan on the 25th of June, 1815; and as soon as the Emperor's sanction, which was not till the 17th of August, arrived, they began their missionary labours, by distributing copies of the Turkish New Testament and tracts, which were eagerly received by the Tartars residing in the city, or visiting it for the purposes of commerce. At the date of their last letters they had distributed 200 copies of the New Testament and many tracts.—Many of these have been carried to a great distance, and some even into the very centre of Persia, and as far as Ispahan. They had met with much opposition in this work from the bigoted Mohammedans, but that opposition seems to have abated. Astrachan is doubtless a most important station, on account of its central position; and a printing press being established there by the Missionaries, which, at this moment, is in effective operation, under the patronage of the Russian Bible Society, and with the sanction of the Emperor, we may look forward to the early diffusion of the sacred Oracles, in their own vernacular languages, among the neighbouring millions of Turkey, Persia, Siberia, and Tartary. The Missionaries were actively engaged in printing parts of the Scriptures for the Russian Bible Society, and they had also printed off some tracts for general distribution. Three of the ransomed Tartars, who accompanied them, have proved very useful.

At Orenberg, Messrs. Frazer and Macalpine, with their families, arrived, after a journey of near 1500

miles, on the 26th of July. They were there received with much kindness by the Governor, who did all in his power for their accommodation and comfort. They are employed in acquiring an accurate knowledge of the Tartar language in use in that quarter, with a view to a revised edition of the New Testament printed at Karass. They have also taken every possible opportunity of conversing with the natives on the subject of Christianity. Their efforts have been chiefly directed to the Kirghisian Tartars, who, though attached to the doctrines of Mohammed, discovered some desire of religious instruction. One of the ransomed Cabardians, who accompanied them to Orenburg, has greatly aided them in this work, and seems animated with a missionary spirit.

“In consequence of these visits to the Kirghisians, several of them have repeatedly attended Divine worship with the Missionaries in their lodgings, at Orenberg, on the Lord's day; listening with eagerness to the instruction given them; joining with seeming interest in the devotional exercises; and conducting themselves altogether with a propriety which might put to shame some even in this country who are called, and probably think themselves, Christians. Nor is this all: no fewer than twenty-five families, at the time when the Mohammedans are accustomed to kill their annual sacrifice, resolutely abstained from this idolatrous rite; openly avowing, that they had learned from their friends, (meaning the Missionaries,) that God himself had provided a Sacrifice; that it was therefore unnecessary for them to offer any; and that they were determined to refrain from such a practice in future. They have also signified their readiness to send their children to be taught to read by the Missionaries; a task which they have most reluctantly been, at present, obliged to decline, and which, in

deed, they could not have undertaken without deferring the principal object for which, in the first instance, they have settled in Orenberg."

We have often had occasion to mention Katagerry, the young Sultan, converted by Mr. Brunton. This promising individual came to St. Petersburg during the summer of 1815, where he resided for some time under the eye of Messrs. Paterson and Pinkerton, who have testified that his conduct was in all respects that of a Christian. Having obtained his discharge from military service, he was induced to visit this country, with a view to acquiring additional knowledge, to fit him for more extensively promoting the cause of Christianity among his countrymen.*

The Report concludes with expressing the cordial acknowledgments of the Directors to the Emperor Alexander, for the uniform protection he has afforded their Mission; to his Ministers, for the deep interest they also have taken in its success; to Messrs. Paterson and Pinkerton, who have been unwearied in promoting its objects; and to all who have aided their funds; and with stating their urgent want of Missionaries, and of money to carry on their plans, and imploring the prayers of the faithful in their favour.

MISSIONS OF THE UNITED BRETHREN.

THE Seventy-sixth Number of the Periodical Accounts of the Missions of this interesting community has been published. We shall briefly notice a few of the particulars contained in it.

I. LABRADOR. From *Hopedale* the Missionaries write, on the 30th July, 1815, as follows:—

"The Lord has dealt very gra-

* Katagerry is now in London, under the patronage of the Emperor of Russia, and is there assiduously prosecuting his studies.

ciously with our small congregation of Esquimaux, as well as with us his unworthy servants, since we addressed you last year. He has regarded us in love and mercy. His work in the hearts of the Esquimaux, carried on by means of the preaching of the saving Gospel, has been successful; and the greater part of our communicants have in particular increased in the knowledge of themselves, and of the unchangeable love and faithfulness of our Saviour towards them, so that they unite with us in thanking him for having sought and found them, and made them partakers of the salvation so dearly purchased for them by his sufferings and death, which has rendered them truly happy. For this mercy bestowed upon them they thank him with many tears, and with the deepest humiliation. We have reason to rejoice at the walk and conversation of most of our brethren and sisters. The schools have been diligently attended, and the children shew a disposition for improvement. We confidently trust, that our Saviour will bestow yet more abundant grace on the Esquimaux converts, to the praise and glory of his name."

"Our congregation of Esquimaux consists at present of 57 baptized adults, of which number 44 are communicants, and five candidates for the Communion; besides 45 baptized children, and five candidates for baptism: in all, 107 persons. Inclusive of 21 unbaptized persons, the number of inhabitants in *Hopedale* amounts to 128. Our heavenly Father has richly supplied their temporal wants, so that none have had to suffer hunger."

From *Nain*, on the 12th August, 1815, they write, that "three persons have been admitted to the holy Communion; four became candidates for it; two adults and four children have been baptized; and three added to the candidates for baptism. Our congregation consists of 129 persons.

settlement. In the mean time, they endeavour to circulate tracts and copies of the Scriptures around them. The ransomed natives, at Karass, are said to pay attention to their education; and such of them as have received their freedom, and been baptized, conduct themselves with propriety.

Messrs. Mitchell and Dickson arrived, with their families, at Astrachan on the 25th of June, 1815; and as soon as the Emperor's sanction, which was not till the 17th of August, arrived, they began their missionary labours, by distributing copies of the Turkish New Testament and tracts, which were eagerly received by the Tartars residing in the city, or visiting it for the purposes of commerce. At the date of their last letters they had distributed 200 copies of the New Testament and many tracts.—Many of these have been carried to a great distance, and some even into the very centre of Persia, and as far as Ispahan. They had met with much opposition in this work from the bigoted Mohammedans, but that opposition seems to have abated. Astrachan is doubtless a most important station, on account of its central position; and a printing press being established there by the Missionaries, which, at this moment, is in effective operation, under the patronage of the Russian Bible Society, and with the sanction of the Emperor, we may look forward to the early diffusion of the sacred Oracles, in their own vernacular languages, among the neighbouring millions of Turkey, Persia, Siberia, and Tartary. The Missionaries were actively engaged in printing parts of the Scriptures for the Russian Bible Society, and they had also printed off some tracts for general distribution. Three of the ransomed Tartars, who accompanied them, have proved very useful.

At Orenberg, Messrs. Frazer and Macalpine, with their families, arrived, after a journey of near 1500

miles, on the 26th of July. They were there received with much kindness by the Governor, who did all in his power for their accommodation and comfort. They are employed in acquiring an accurate knowledge of the Tartar language in use in that quarter, with a view to a revised edition of the New Testament printed at Karass. They have also taken every possible opportunity of conversing with the natives on the subject of Christianity. Their efforts have been chiefly directed to the Kirghisian Tartars, who, though attached to the doctrines of Mohammed, discovered some desire of religious instruction. One of the ransomed Cabardians, who accompanied them to Orenburg, has greatly aided them in this work, and seems animated with a missionary spirit.

“In consequence of these visits to the Kirghisians, several of them have repeatedly attended Divine worship with the Missionaries in their lodgings, at Orenberg, on the Lord's day; listening with eagerness to the instruction given them; joining with seeming interest in the devotional exercises; and conducting themselves altogether with a propriety which might put to shame some even in this country who are called, and probably think themselves, Christians. Nor is this all: no fewer than twenty-five families, at the time when the Mohammedans are accustomed to kill their annual sacrifice, resolutely abstained from this idolatrous rite; openly avowing, that they had learned from their friends, (meaning the Missionaries,) that God himself had provided a Sacrifice; that it was therefore unnecessary for them to offer any; and that they were determined to refrain from such a practice in future. They have also signified their readiness to send their children to be taught to read by the Missionaries; a task which they have most reluctantly been, at present, obliged to decline, and which, in-

deed, they could not have undertaken without deferring the principal object for which, in the first instance, they have settled in Orenberg."

We have often had occasion to mention Katagerry, the young Sultan, converted by Mr. Brunton. This promising individual came to St. Petersburg during the summer of 1815, where he resided for some time under the eye of Messrs. Paterson and Pinkerton, who have testified that his conduct was in all respects that of a Christian. Having obtained his discharge from military service, he was induced to visit this country, with a view to acquiring additional knowledge, to fit him for more extensively promoting the cause of Christianity among his countrymen.*

The Report concludes with expressing the cordial acknowledgments of the Directors to the Emperor Alexander, for the uniform protection he has afforded their Mission; to his Ministers, for the deep interest they also have taken in its success; to Messrs. Paterson and Pinkerton, who have been unwearied in promoting its objects; and to all who have aided their funds; and with stating their urgent want of Missionaries, and of money to carry on their plans, and imploring the prayers of the faithful in their favour.

MISSIONS OF THE UNITED BRETHREN.

THE Seventy-sixth Number of the Periodical Accounts of the Missions of this interesting community has been published. We shall briefly notice a few of the particulars contained in it.

I. LABRADOR. From *Hopedale* the Missionaries write, on the 30th July, 1815, as follows:—

"The Lord has dealt very gra-

* Katagerry is now in London, under the patronage of the Emperor of Russia, and is there assiduously prosecuting his studies.

ciously with our small congregation of Esquimaux, as well as with us his unworthy servants, since we addressed you last year. He has regarded us in love and mercy. His work in the hearts of the Esquimaux, carried on by means of the preaching of the saving Gospel, has been successful; and the greater part of our communicants have in particular increased in the knowledge of themselves, and of the unchangeable love and faithfulness of our Saviour towards them, so that they unite with us in thanking him for having sought and found them, and made them partakers of the salvation so dearly purchased for them by his sufferings and death, which has rendered them truly happy. For this mercy bestowed upon them they thank him with many tears, and with the deepest humiliation. We have reason to rejoice at the walk and conversation of most of our brethren and sisters. The schools have been diligently attended, and the children shew a disposition for improvement. We confidently trust, that our Saviour will bestow yet more abundant grace on the Esquimaux converts, to the praise and glory of his name."

"Our congregation of Esquimaux consists at present of 57 baptized adults, of which number 44 are communicants, and five candidates for the Communion; besides 45 baptized children, and five candidates for baptism: in all, 107 persons. Inclusive of 21 unbaptized persons, the number of inhabitants in Hopedale amounts to 128. Our heavenly Father has richly supplied their temporal wants, so that none have had to suffer hunger."

From *Nain*, on the 12th August, 1815, they write, that "three persons have been admitted to the holy Communion; four became candidates for it; two adults and four children have been baptized; and three added to the candidates for baptism. Our congregation consists of 129 persons.

Besides these, 37, including children, live on our premises; making a total of 166 persons.

"The schools have been continued as usual, and diligently attended both by children and adults. They have been particularly blessed to the latter. In reviewing the state of our Esquimaux Congregation we find abundant cause to thank our Saviour for the grace bestowed upon them; but also reason to mourn on account of the hurts, faults, and defects which frequently appear. The consciousness of our own insufficiency also urges us to apply to the Throne of Grace, to seek for support and forgiveness from our merciful Saviour. He has preserved us Missionaries in love and harmony with each other; granted us his blessing in temporal concerns, and let us perceive his peace, as well in our family devotions, as also when pouring out our hearts in secret prayer before him. The word of the Cross, which we proclaim to the Esquimaux, has also approved itself to their hearts as the power of God unto salvation, so that we are enabled to say, to the praise of our Saviour, that they have gained ground in the saving knowledge of the Gospel."

"With regard to the subsistence of our Esquimaux, we mention with pleasure that they have suffered no want this year."

"The British and Foreign Bible Society having expressed their willingness to print detached parts of the holy Scriptures, translated into the Esquimaux language, we this year send the Acts of the Apostles, requesting our brethren to forward this work to be printed, and to attend to correcting the press. We also beg you to return our most cordial thanks to the above named benevolent Society."

From *Okkak*, on the 30th August, they write as follows:—

"The preaching of the Gospel of the Atonement made by the blood

and death of Jesus has been attended with the demonstration of the Spirit, and of power. Many of our Esquimaux have increased in the knowledge of themselves, and of that precious salvation so dearly purchased for us. We have often most blessedly perceived the presence of the Lord at our meetings, and peculiarly so during festival seasons, and at the baptism of adults. The powerful effects of the word of the Cross upon the most obdurate human hearts, are frequently witnessed by us.

"The children and young people have given us much pleasure; and there is a cheering hope of their prospering for the Lord. They shew diligence, and a great desire to learn in the schools, have made good progress in reading, and often speak to us of the pleasure it affords them to be able to read the Scriptures at home. May our Saviour perfect his good work in all their hearts, and grant that they may be more and more rooted and established in his grace! We can with truth declare, that notwithstanding our many infirmities and imperfections, the work of the Lord proceeds in blessing. As to the outward subsistence of the Esquimaux, we have reason to be thankful to our heavenly Father, who has mercifully provided for their wants, and granted them success in catching fish and seals in nets, &c.

"Since last year, six adults and ten children have been baptized; eleven persons have been admitted to the holy Communion, and twelve to the class of candidates for baptism. The congregation at *Okkak* consists of 179 persons; and the whole number of inhabitants is 286."

II. JAMAICA. The Missionaries mention eight estates on this island, on which they are labouring with considerable success. Of one of these estates they observe—

"The number of our hearers at Carmel is on the increase, and the preaching of the Gospel evinces

its power on the hearts of the Negroes, which also appears in their moral conduct. Some walk in true fellowship with our Saviour; others are mourning on account of sin, and seeking salvation in Jesus. Of the latter class there are about 200."

Again: "The awakening spreads more and more; and we entertain hopes that our Saviour will now gather a rich harvest in Jamaica."

III. SURINAM. Mr. Langballe reports, (Oct. 30, 1815,) that the number of converted Negroes was on the increase at Paramaribo and Hoop.

IV. NORTH AMERICA. The Christian Indians who had been driven from Fairfield, when that place was wantonly destroyed by General Harrison, had returned thither to the number of 109, and were residing in huts. A chapel was erected, and opened in a solemn manner on the 17th of September 1815. The other missions at Goshen, and among the Cherokees, at Springplace, had been undisturbed. The mission among the Creeks had been abandoned owing to the unsettled state of the country.

V. GREENLAND. In June 1815, the three missionary settlements had continued undisturbed. The mission was on the whole in a prosperous state. The number of converts was; in Newherrnhut 356, in Lichtenfels 299, and in Lichtenau 455.

"Some heathen Greenlanders had been at Newherrnhut, but did not appear to be much impressed with the truths of the Gospel declared to them. At Lichtenau, on the other hand, several visiting heathen heard the word of God with joy, and testified a desire to be converted to Jesus: five of them had been baptized."

VI. SAREPTA. Two missionaries from this settlement have gone to reside among the Torgutsk horde of Calmucks, with a view to acquire their language, as preparatory to preaching the Gospel to them. They have already made considerable proficiency in it. One of their objects

is to distribute such portions of the New Testament, among the Calmucks, as may be published by the Bible Society. The chief of the horde was much pleased, when presented with two copies of the Calmuck version of St. Matthew's Gospel, sent to him by Prince Galitzin, who at the same time warmly recommended the missionaries to his attention.

VII. CAPE OF GOOD HOPE. Mr. Latrobe left this country to visit the missionary establishments at the Cape of Good Hope, on the 1st of October 1815, accompanied by two married missionaries and their wives and two single missionaries. They arrived at the Cape on the 24th of December. Having conferred with the Governor Lord Charles Somerset, the Colonial Secretary Mr. Alexander, and others on the affairs of the mission, from all of whom he appears to have experienced a friendly reception, Mr. Latrobe proceeded first to Gruenekloof, where he had the pleasure to baptize a Hottentot woman, the daughter of old Captain Klappmus, of Laweskloof; and afterwards to Gnadenthal.

"The sight of this truly prosperous settlement, where the preaching of the Gospel has been attended with effects which in general appear so extraordinary, could not fail to excite the most lively sensations of astonishment and delight in the mind of brother Latrobe, who had been for so many years actively connected with it. He regretted to find, on his arrival, that great part of this large congregation (1300 in number) was absent, being engaged with the farmers in the harvest. This, indeed, was also the case at Gruenekloof. About 600, however, attended the church, which is large and well built, and superior to most parish churches in the colony: and the devotion manifested by all, together with the lively and melodious singing for which our Hottentot converts are remarkable, proved to him a source of uncommon delight and edification."

Having made all his arrangements, Mr. Latrobe left the Cape on the 17th of October last, in the Zebra sloop of war, and arrived in this country on the 10th of December. He has brought home materials, the work both of his pen and pencil, for communicating to the public much interesting information. He has been obliged, however, in the first instance, to proceed to Herrnhut, to attend the Elders' Conference of the Unity.

NAVAL AND MILITARY BIBLE SOCIETY.

THE following is a brief view of the proceedings of this Society, during the past year:—

"Though the distribution of the Scriptures by this Society," observes the Committee, "has been very large in former periods, yet the wants of our Sailors and Soldiers are by no means supplied. During the year that has now elapsed, the number of Bibles and Testaments issued has far exceeded that of any former year since the Society's formation:—to 42 vessels, of various rates, in the Royal Navy, 2751 copies have been furnished; and as these were chiefly ships newly manned and fitted out upon the peace establishment, your Committee considered it of the highest importance that the crews should be amply supplied with the holy Scriptures, and the more especially as many of these vessels were about to sail for a tour of three years' duty at foreign stations, where our sailors, from the very nature of the service, must for the most part have otherwise been deprived of every means of religious instruction and improvement;—to the troops serving under the duke of Wellington, including the wounded and sick in hospitals, 2049 copies have been forwarded;—to the regiments of the line and of the militia in England, 3236 copies

have been supplied;—to Ireland, for the use of soldiers in that country, 3602 copies have been forwarded, though only about 900 of these have as yet been distributed, the remainder having very recently reached their destination; besides these specific distributions, various stations, barracks, hospitals, and regimental schools, with many individual sailors and soldiers, as will be more particularly detailed in the Appendix, have been supplied with the holy Scriptures by means of this Society, to the amount of 4012 Bibles and 7321 Testaments within the year just terminated, and making since the formation of this Society a general total of not less than 116,241 copies of the word of God."

The demands for the Scriptures have been so urgent, that the balance now remaining in the Treasurer's hand amounts only to 26*l.* 10*s.* 2*d.* and which, with about 4000 Bibles and 5500 New Testaments, forms the whole of the Society's resources, except what may be expected from the benevolence of the public. The Report records a variety of instances of liberal contributions to the funds of this Society on the part of private Sailors and Soldiers, and others; and recommends the formation of Local Committees in Garrisons and Naval Stations, for promoting its objects. Such Committees have been formed at Bristol, Woolwich, and Colchester.

"And here your Committee beg leave to urge upon the friends of the Society—the friends of the Navy and Army of Great Britain—renewed exertions on behalf of this institution. War has for the present ceased; but has it ceased for ever?" "From the instability of all human things, from the sudden and alarming changes of which we have all been witnesses, our fleets and armies may again be led forth to battle—our troops may again pitch their standard in the field. The time of peace is a period

of preparation for war: the period of life is the hour of preparation for death. How can we make our men better sailors and soldiers than by training them under the banner of the Cross? Then will they enter the battle in the service of their king and country without apprehension—they will draw the sword without fear—they will valiantly conquer or die.—If these things are so, continued and renewed exertions are necessary. Every member of the Society should strive by personal influence to procure new annual subscribers, as these afford the most effectual support to an institution; and as in a time of peace an appeal by means of congregational collections would be made with less effect than in war, it is hoped that the zeal of many in other quarters will be greatly provoked; so that though one prolific source is nearly closed, there may not be wanting those who are tenderly alive to the circumstances and necessities of our brave defenders and fellow-subjects who are still in the service of the country, though not engaged in actual hostilities; for when is the salvation of the soul a subject of minor importance? And if Religion be not the friend and the comforter of man in the day of peace and of life, how shall he expect its consoling aid in the day of warfare and of death?"

"Though so many copies of the holy Scriptures have already been circulated, and so much money expended in accomplishing this object, still more remains to be done: many regiments and many vessels are yet without Bibles. Nor is this all: there is a loud, a reiterated call for them; and shall not the wants of the destitute be supplied? Shall the shivering Iclander and the sun-burnt Indian stretch out their hands and receive the wished-for boon from us, and shall we withhold it from our own people?"

"It is, moreover, a privilege afforded us of sending to our fellow-Christ. Observ. App.

men the best gift of Heaven. Oh! that momentous day when thousands fell on the field of Waterloo! What heart was shut up, what hand was closed, when aid was sought for those who were wounded, and the families of those who fell? Shall we be awake to the necessities of the body, and not alive to the wants of the soul? Our work is not done till every sailor and soldier in his country's service is supplied with a Bible."

The only extract we shall have room to make from the correspondence contained in the Appendix is taken from the letter of "a military correspondent serving with the British army in France, dated April 25, 1816." "The want of Bibles with this army, as might reasonably have been expected, owing to the nature of the service in which it has been engaged, was excessive: and this was the more to be deplored, as the men were placed, in a religious point of view, in a situation the most dangerous. The absence of almost all means of spiritual instruction; the seductions of Popery; the bold front of infidelity, deriding even the appearance of religion, and making a mock of God and his revealed truth; together with a total and universal disregard to the Lord's day,—were disadvantages and dangers to which the men were on all hands exposed. Such was the situation of the soldiers of this division when it was made known, in Orders, that the Naval and Military Bible Society had sent out the Book of God." "The regiments severally sent in their demands; and we were both rejoiced and grieved to find that our supply was by no means adequate to meet the large amount of the demand. We, however, had Testaments sufficient, and many of the men were prevailed upon (though not all) to take them in lieu of the Bible, of which the greatest number was demanded; and now, through the attention and munificence of the Society, the pressing wants of the

soldiers in this division of the army have been supplied." "The gift of the Bible produced a considerable sensation: *in some rooms the men were to be seen sitting round their barrack tables and listening attentively as one read to them its sacred truths*; and many in consequence have joined themselves together, and meet every evening for prayer and reading of the Word. Of the men in one of the regimental hospitals likewise I have heard some pleasing accounts. And I cannot pass by the benefits that are daily accruing to the regimental school which we have established, from this source. The children, to about the number of fifty, are now continually employed in reading the words of eternal life, and are thus at an early age brought to an acquaintance with the letter of Scripture. And a very considerable number of the men attend constantly after the duties of the day to gain instruction, and some I believe much influenced by the desire of being able to read the Bible. Such are some of the effects already produced through God's blessing on your best of gifts."

AFRICAN AND ASIATIC SOCIETY.

THIS Society was instituted for the benefit of the poor natives of Africa and Asia, and their descendants, resident in London and its vicinity. The deplorable ignorance, and the accumulated distresses of poverty, nakedness, hunger, and sickness, of which this unhappy class of people are the subjects, even in Britain and in London, present a forcible appeal to the hearts of the humane and generous.

The natives of Africa and Asia, who are brought to this country, are, it is well known, generally ignorant of the very first principles both of religion and science; and many of them, coming over in the capacity of domestic servants, have learned no trade by which they can earn a

livelihood; so that, in the event of their master's death, or, what may not unfrequently happen, their being dismissed his service through caprice or passion, their subsistence becomes extremely precarious.

The general prejudice against their colour forms another barrier to their temporal comfort, as it renders them to many the objects of jealousy, scorn, and neglect.

These, among other considerations, sufficiently establish the importance and necessity of such an institution as the African and Asiatic Society, the various objects of which ought to be distinctly and generally known. The bare enumeration of them is sufficient to point out its excellence.

1. It provides religious instruction for those connected with it; a *public lecture* being delivered every Sabbath evening expressly for their benefit, and schools being provided in their respective neighbourhoods, where they are taught *to read, to write, and to cast up accounts, &c.*

2. It induces a habit of economy and foresight, by receiving from its members a small sum weekly, on the principle of a *benefit society*. Out of the fund thus raised by their individual contributions, they become, on certain conditions, entitled to receive regular assistance and relief in seasons of distress, and in time of old age.

3. It assists in providing employment to such as are out of situations; the Committee using their individual exertions towards this end, and places being opened as registers, where their applications may be lodged and attended to.

4. It contributes gratuitously to the relief of distressed Africans and Asiatics, whether enrolled as members or not; the Committee regularly meeting once a month expressly for this purpose.

5. It assists deserving individuals who may be desirous of returning to their own country, when

there appears to the Committee any valuable end to be attained by the step.

6. It proposes, as circumstances may point out, to board, and educate in the British system, young men of Colour possessing promising abilities, with a view to their future usefulness, in their own country, or as schoolmasters abroad.

7. Finally, it has for several years been in the contemplation of the Society, as soon as its funds would warrant the adoption of the measure, to erect or purchase a house as an Asylum for the more aged and deserving among its pensioners, and to enlarge the sphere of its benevolence to an extent commensurate with the necessities of the distressed natives of Africa and Asia in the metropolis and its vicinity.

Such are the leading objects proposed by the African and Asiatic Society; objects which, it is presumed, cannot fail to commend themselves to the conscience and feelings of every man who is desirous of doing to others as he would that others should do to him—and who considers, for a moment, the accumulated injuries which Africans have sustained from Europeans and from Britons.

From the Report of the Committee for the last year, we extract the following particulars:—"In no year since the institution of the Society have the cases of misery been so various or so deeply interesting as in the past. The number of applications has amounted to at least a half more than in any preceding year. The termination of the unhappy conflict in which, as a nation, we were so long engaged, has been one obvious cause for the unexampled number of miserable dependants on your bounty; a very considerable proportion of the applicants being discharged seamen unprovided for. Never has the task of your Committee, in this department, been so truly painful. Often have they had between

30 and 40, and sometimes nearly 50, applications in person at their monthly meetings; attention to which has completely suspended all other business. Many of these have been but the representatives of others at home in a perishing condition; nearly one half of them having wives and children. Besides the pecuniary relief granted at the Board, the Committee have, in various ways, exerted themselves for the benefit of these children of misery."

"The cases of particular interest which have engaged the attention and called forth the aid of the Committee during the past year are too numerous to be here detailed; though they feel persuaded, were the detail compatible with the limits of this Report, it could not fail to awaken all the sympathies of gentlemen present, and forcibly to convince them, or rather strengthen their conviction, of the necessity and utility of the institution. Your Committee were particularly affected by the repeated appearance at their Board of a man of education and polished manners, a native of Saint Domingo. He had been employed as a mercantile clerk in Paris, and came to London to seek a conveyance to the West Indies, where it appears he has relations in good circumstances. The little property he had brought with him to England being quite exhausted, he became entirely destitute, until directed to your Committee, who repeatedly assisted him, and, when he was fortunate enough to procure a ship, furnished him with a moderate sum to supply him with necessaries for his voyage. His gratitude to the Society was unbounded and affecting in the extreme; and, on taking leave of the Committee, he gave the strongest assurances that their kindness should never be forgotten; and that, on reaching home, the assistance afforded should be returned the moment his means would enable him.

"The Committee have the satisfaction to state, that, since the above was written, information has been received of this person's safe arrival at Saint Domingo. The manner in which the intelligence was communicated was particularly gratifying to your Committee, as serving to confirm the sincerity of his professions when here, and the continuance of the feelings then expressed. In a letter, addressed to a person totally unconnected with the Society, on other business, he particularly requests that the Committee may be waited on, to assure them of the grateful sense he still entertains of their kindness; and to say, that he will soon give them, under his own hand, a particular account of his circumstances, and redeem the pledge he had given of refunding what they had so liberally bestowed on him."

"Among the miserable objects who monthly appear before the Committee, one class has particularly interested the gentlemen composing that Board. The class alluded to is females in a state of pregnancy; some of them *widows*, with one, two, or more helpless infants to support, and in *their* circumstances little able to exert themselves for their maintenance. To such your Committee have afforded relief to the utmost of their ability during this delicate and critical period, and have contributed to their comfort in the season of confinement."

HIBERNIAN SOCIETY.

THE Tenth Report of this Society states its objects to be "to establish schools; to circulate the holy Scriptures; and to diffuse religious instruction among the lower classes of the people in Ireland; and by these means, to implant in the minds of the rising generation principles of pure morality and scriptural piety; and thus to shed such an enlightening and purifying influence on the lower orders of the people,

as shall be efficacious for the removal of individual wickedness and guilt, of domestic disorder and wretchedness, and of national anarchy and mischief."

The last Report made the number of children, who were receiving education in the schools established by this Society, upwards of eleven thousand. By the quarterly return made up to the 31st of December, it appears, that the number of schools is more than three hundred, and that the children and adults educated therein amount to 19,312.

The present state of the schools is very satisfactory. The visitors (consisting principally of resident clergymen) report very favourably of the proficiency of the children in learning, and in their scripture lessons; and also of the readiness and pertinency with which they answer such questions as are put to them, concerning what they read. And the Committee have also received some pleasing details of the influence which Divine Truth has had on the minds and hearts of some of the children in the Society's schools.

From the schools the word of God extends its influence to the cottages, and penetrates the strong-holds of ignorance and superstition. The New Testament is the school-book for the children; their parents are pleased at hearing it read to them: it speaks for itself: their attention is engaged; they soon perceive that it is not that pernicious thing they were taught to believe it was; prejudice subsides, and admiration increases to an affectionate attachment and sincere reverence for the word of God; which, but for the schools, they probably would never have heard of. And so sensible of the value of the schools to their children have some parents been, that when distance and the severity of the season would have prevented the children from travelling to the schools, their parents have actually brought them thither on their backs.

In former Reports, the Committee have mentioned the formation of Irish classes in some of the Society's schools, and also the introduction of the New Testament in the Irish language for the benefit of these classes. They have now the pleasure to state, that teaching to read in Irish is sedulously promoted in every district in which that language is known; that an Irish class is formed in every school, when it is desired by the people, and likely to be useful; that there were never more of these classes than at the present time; and that means are constantly used for the purpose of increasing the number of teachers in the Irish language, and of forming Irish classes in appropriate schools.

The greatest attention is paid to adults who live in the neighbourhood of the schools, and who can be induced to learn to read, either in English or Irish, after the working hours of the day, and on Sundays; that in the course of one quarter's attendance and instruction, many of them are able to read the New Testament intelligibly; and that these become Irish readers in the different villages where they reside. This collateral branch of the proceedings of the Hibernian Society is acquiring strength and enlargement, and affording an anticipation of extensive benefits. The inspectors of the schools are constantly employed as village readers. Every night they collect the young and the old in the villages nearest the schools, and read the New Testament to them; and, in addition to these, all the masters of the schools are occasionally village readers, together with the adult pupils of upwards of 70 Irish classes. It has been remarked, with great satisfaction and delight, that some of the masters of the schools not only become readers of the New Testament, but also appear to feel the power of Divine Truth on their hearts. Their minds have been gradually enlightened;

their hearts have been deeply affected; and their conduct has evinced, that, "though once in darkness, they are now light in the Lord."

The Committee have experienced opposition from some of the Catholic Clergy in Ireland; but they have great satisfaction in reporting instances of a friendly disposition, and a truly catholic spirit, in others of them. They hope to have the pleasure of recording, in future Reports, a great and extensive increase of this liberal and enlightened spirit among the Catholic Clergy; because they conceive that the measures which the Society pursues are evidently directed to the good of individuals, and the peace and welfare of the community.

The British and Foreign Bible Society, with its wonted liberality, has presented thirteen hundred Irish, and one thousand English, Testaments, to this Society. In Ireland, the Roscommon Auxiliary Bible Society, on the recommendation of the Bishop of Elphin, has favoured it with eight hundred Testaments, and the Sligo Branch Society with three hundred Testaments.

They acknowledge sums of money also from various societies.

The Committee have printed a new and improved edition of the Spelling-book used in their schools, consisting of 15,000 of the First, and the same number of the Second Part. These have been forwarded to Ireland, and have proved a very seasonable supply.

The Committee earnestly invite general attention to the objects which the Hibernian Society embraces; to the importance of its operations; to the success with which it has pleased God to crown its efforts; and to the pleasing prospect of enlarged usefulness, if the liberality of the public shall enable the Committee to comply with earnest solicitations, for increasing the number of its schools.

By the statement of accounts, the

Treasurer is upwards of 600*l.* in advance. This arises from an excess of expenditure above the income of the last year; and it is evident, if the schools should even *not* be extended in the year to come, there will yet be a growing and very great deficiency in the funds of the institution, unless the zeal of the public shall be exerted to increase them.

EPISCOPAL CHURCH OF UNITED STATES.

THE Secretary of the Church Missionary Society having addressed letters, accompanied by various publications, to several of the leading members of the Episcopal Church in the United States; the Bishop of the Eastern Diocese, the Right Rev. Dr. Griswold, has returned the following answer, dated Rhode Island, July 17, 1816.

"Rev. and Dear Sir—

"Your much-esteemed favour, of August last, has long since been received, with the books explaining the objects and proceedings of the Church Missionary Society; for which favour be pleased to accept, for yourself and the Committee of that Society, my most cordial thanks. Any like benefit, in future, will be gratefully accepted; and will, no doubt, contribute much to the promotion of zeal and godliness in this part of the Lord's vineyard.

"It is with us a subject of great joy and thankfulness to the Father of Mercies, that the Church of England is rising in her strength and putting on her beautiful garments; that a spirit of zeal for the cause of Truth, and the extension of the Redeemer's Kingdom, is apparently increasing within the pale of the Establishment; and that your Zion is becoming the joy, as it long has been the admiration, of the whole earth.

"I herewith send you a Pastoral Letter to the churches, and a Charge addressed to the clergy, of this diocese; which are no otherwise worth your perusal, than as they may give you some information of the present state of religion in this country, especially as relating to the subject of your communications.

"Most gladly would we unite with you in sending Missionaries to Africa and the East; and hope that the time is not far distant, when some of our pious young men will be zealously disposed to engage in

that charitable and interesting work. At present, however, we have not funds, nor other means of doing much in any missionary labours; not even of supplying the wants of our own country.

"It would never be credited on your side of the water, what multitudes there are, in these United States, destitute of the Gospel ministrations. Others there are, in still greater number, who, though not wholly destitute, are but occasionally, and very imperfectly, supplied. In any labours of this kind, and in every thing which will promote the cause of piety and godliness in this or in any country of the earth, we will most cordially co-operate with you, so far as our means and power will permit; and a correspondence upon this subject with the Committee of the Church Missionary Society will be highly pleasing to our churches here.

"The Protestant Episcopal Church is, we have good reason to believe, rapidly increasing here; not only in numbers, but in that which is far more desirable—inward piety and zeal for God. Religious prejudices, which heretofore have operated very much to our disadvantage, are happily diminishing, and giving place to a more catholic and Christian spirit of charity and zeal. May this spirit increase, till it fill the world, and all mankind shall see the salvation of our God and Saviour!

"I have the honour to be,

With much respect and esteem,

Your sincere Friend and

Brother in the Lord,

"ALEXANDER V. GRISWOLD,

Bishop of Massachusetts, Rhode-Island,
New-Hampshire, and Vermont."

We add a brief extract from the Charge to which the Bishop alludes in the above letter.

"The efforts made by other denominations of Christians, to propagate the Gospel, are a reproach upon us; and when we consider what they effect, it should encourage us the more to follow their good example. Is it to us only that God has denied the ability of sending missionaries to preach his Gospel? Are we of all men the most indigent? Let the contribution be general; let each one give something, though it be but little, and the whole amount will be considerable. Very few are so destitute, that they can make no offering to God. Who will say that he cannot give a mite? A very little, applied to so excellent a purpose, may do much good; and if it be given freely and with pious intention, no sacrifice, no work, can be more acceptable to God. He knows our wants, our abilities, and our hearts; and we know who hath said,

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

"If the fault be in the mind; if we have no zeal for the Lord's work; if we feel no sincere interest in the propagation of our holy faith; how can we hope that he will give us prosperity? If, while others are sending their missionaries to the four winds of heaven, we will not provide for our own house, nor cultivate that part of the vineyard allotted for our labours, what less can we expect, than that the Lord should cast us out, and let his ground to other husbandmen?"

"As a body of Christians, we are very remiss in missionary labours; but there are individuals among us whose praise is, or ought to be, in all the churches: whose liberality and zeal have, under God, been chiefly instrumental in reviving the Church in these Eastern States from its rapid decline. *Remember them, O my God, concerning this, and wipe not out their good deeds that they have done for the house of our God, and for the offices thereof.* Future generations shall rise up and call them blessed. May they never want that comfort of peace and salvation which they would charitably impart to others! May the invaluable blessings, which instrumentally they dispense to perishing sinners, be rewarded sevenfold into their own bosoms!"

"Let us humbly and devoutly look to God in prayer, that he will inspire us with a holy zeal for his glory, and the increase of his kingdom; that he will open the hearts of all our people, to whom he has given the means; that through his blessing, provision may be made for sending faithful ministers to preach his Gospel to the poor, and to repair the waste places of Zion; and that our church may grow and prosper on

the sure foundation of the Apostles and Prophets, Jesus Christ himself being ever and truly regarded as the chief Corner-stone."

This Charge is signed "A. V. Griswold." The following note is subjoined to it:—

"Since writing the foregoing Address, I have received a letter from the Secretary of 'The Church Missionary Society for Africa and the East,' accompanied with a number of 'books, which explain its object and proceedings, and the general efforts which are making,' by members of the Established Church of England, 'to propagate the Christian faith among the heathen;' desiring, in behalf of the Committee, 'to interest the Episcopal Church of the United States' in the same good work; and kindly offering 'any aid to such efforts in this great cause as we may be inclined to make.' From these communications it appears, that a zeal for propagating the Gospel is rapidly increasing in the Church of England, which promises great success. Soon, no doubt, will that church, as she ought, take the lead in this holy warfare; and from her means and advantages, through the Divine blessing, may reasonably be expected the most happy effects. Thus have we another call, and a loud one, to this glorious work. A powerful ally nobly offers to take us by the hand, and conduct our more feeble steps to the immense field which now lies open to missionary labours. Let us then immediately accustom our hands to labour in the smaller, but not less fertile, vineyard around us. And let us rejoice in Him, who thus teaches our fingers to fight the good fight of faith. Let the praises of God be in our mouth, and a two-edged sword of the Spirit, which is the word of God, in our hands. Amen."

ECCLESIASTICAL PREFERMENTS.

Rev. T. Hancock, M. A. Master of the Free Grammar School, Carmarthen, *vice* Price, dec.

Rt. Rev. Bishop, Gleig, LL. D. F.R.S.E. A. S. S. Primate of the Episcopal Church in Scotland, *vice* Bishop Skinner, dec.

Rev. John Heysham, A. B. Minor Canon of Carlisle Cathedral.

Rev. William Morgan, Llangunnor V. co. Carmarthen.

Rev. T. Johnes, M. A. Chancellor and Prebendary of St. Peter's, Exeter.

Rev. — Baron, M. A. Lestwithiel V. Cornwall.

Rev. H. Rogers, Camborne V. Cornwall.

Rev. T. Robyns, B. A. Colebrook V. Devon.

Rev. E. Hodge, B. A. St. Ewney R. Cornwall.

Rev. Richard Symonds Joynes, M. A. Ridgewell V. Essex, *vice* Bradbury, dec.

Rev. J. C. Kompton, B. A. Minstead R. with Lyndhurst, Hants.

Rev. Richard Huntley, Doddington R. co. Gloucester.

Rev. G. Gervis, Kemsing cum Seale V. Kent.

Rev. Edward Rogers, A. M. Bishopstone V. North Wilts, *vice* Wakeman, dec.

Rev. Bartlet Goodrich, M. A. Great Saling V. Essex, *vice* Bradbury, dec.

Rev. William Skinner, D. D. & Bishop of the Episcopal Church in Scotland, *vice* his late father.

Rev. James Ashe Gabb, Newton R. co. Monmouth.

Rev. W. Short, D. D. Prebendary of St. Peter's, Westminster.

Rev. David Anderson, Master of the Free Grammar School, Swansea.

Rev. James Griffith, D. D. to a Prebend in Gloucester Cathedral.

Rev. H. T. Ridley, M. A. to a Prebend in Bristol Cathedral.

Rev. Dr. Venables, to a Prebend of the Collegiate Church at Brecon, and Llan Sant Fraid V. co. Radnor.

Hon. and Rev. Frederick Pleydell Bouverie, Netherby Prebend in Salisbury Cathedral, *vice* Dawkins, dec.

Rev. Thomas Davies, M. A. Mable V. co. Hereford.

Rev. William Ainger, M. A. St. Bees Perpetual Curacy, Cumberland.

Rev. — Powell, Bramhope and Weston Perpetual Curacies, co. York, *vice* Holmes, dec.

Rev. David Williams, M. A. Stipendiary Curate of Overton

Rev. T. Butt, Kinnersly R. Shropshire.

Rev. J. H. Browne, M. A. Archdeacon of Ely.

Rev. L. Booth, Blögen R. Cornwall.

Rev. R. Bedford, Bathford V. with Bathampton annexed, *vice* Chapman, dec.

Rev. J. Parsons, Marden V. Wilts, *vice* Bedford, resigned.

Rev. Wm. Knight, St. Michael R. Bristol, *vice* Wilkins, dec.

Rev. Fountain Elwin, Temple V. Bristol, *vice* Watson, resigned.

Rev. Thomas Green, M. A. Badby V. with Newnham, co. Northampton.

Rev. T. Moss, M. A. Walton on the Hill V. co. Lancaster.

Rev. Charles Joseph Belin, B. A. Chaplain to the British forces at Havre de Grace, and Minister of the English Protestant Church there.

Rev. S. Mence, B. D. Highgate Chapel Readership, *vice* Bennett, dec.

Rev. Joseph Sharpe, Clent V. co. Stafford.

Rev. William Lucas, M. A. Burgh St. Mary and Burgh St. Margaret Consolidated RR. Norfolk.

Rev. John Bull, M. A. Tattingstone R. Suffolk.

Rev. Henry Stephenson Blackburn, M. A. Bradly R. Hants.

Rev. Richard Blackmore, B. C. L. Donhead St. Mary R. Wilts.

Rev. Fulwar William Fowle, B. A. Alington R. Wilts.

Rev. Walter Wilkins, Boughrood V. co. Radnor.

Rev. Morgan Walters, Craswell Perpetual Curacy, Herefordshire.

Rev. Henry Dunkinfield, St. Giles V. Reading.

Rev. C. E. J. Dering, Pluckley R. Kent.
Rev. J. Reeve, one of the Six Preachers of Canterbury. *vice* Naylor.

Rev. T. Metcalf, B. A. Halstow V. Kent.
W. Hustler, Esq. Registrar of Cambridge University, *vice* Rev. W. A. Pemberton, dec.

Rev. Dr. Kaye, Divinity Professor in the University of Cambridge, *vice* Rev. Dr. Marsh.

Rev. Dr. Wood, Vice-Chancellor of Cambridge University for the year ensuing.

Mr. Thomas Key, Librarian and Curator of the Fitzwilliam Collection, Cambridge.

Rev. W. H. Hawkins, Master of Cheltenham Free Grammar School.

Rev. John Wickens, Swyre R. Dorset.

Rev. H. Mann, Mawgan and Martin R. Cornwall.

Rev. J. Taylor, B. A. Llanarthney V. co. Carmarthen.

Rev. W. Keary, Bilton, V. co. York, *vice* Dixon, dec.

Hon. and Rev. Edward Grey, M. A. Whickham R. *vice* Greville, resigned.

Rev. T. P. Turner, Ambrosden V. co. Oxford.

Rev. H. G. Norris, Prebendary of Llandaff Cathedral.

Rev. John Scott, M. A. St. Mary Perpetual Curacy, Hull, *vice* Barker, dec.

Rev. Francis Rowden, B. D. one of the Select Preachers before the University of Oxford.

Rev. John Townsend, Cleyhanger R. Devon.

Rev. F. Goforth, Prebendary of Wells Cathedral.

Hon. and Rev. Thomas H. Coventry, Pirton and Croome united RR. Worcestershire.

Rev. C. N. Wodehouse, Geldeston R. Norfolk.

Rev. S. Colby B. A. Thelnetham R. Suffolk.

Rev. C. Chevalier, M. A. Bardingham R. Suffolk.

Rev. Alexander John Scott, D. D. one of his Majesty's Chaplains in Ordinary.

Rev. R. Steel, Tremingham R. Norfolk.

Rev. William Rowlands, Longtown and Llanveino Perpetual Curacies, Hereford.

Rev. William Brown, Hutton Pagnell, V. co. York.

Rev. John Pitman, jun. Washingfield R. Devon.

Rev. Richard Lewis, Upline R. Devon.

Rev. William Canning, M. A. West Heslerton R. co. York.

DISPENSATION.

Rev. John Timbrell, D. D. Bretforton V. co. Worcester, with Beckford, co. Gloucester.

INDEX

TO THE

ESSAYS, SUBJECTS, INTELLIGENCE, OCCURRENCES, &c.

	Page		Page
ABBOT, Mr. Justice, Speech of	414	British Critic, its Ignorance of Scripture	225
Abdool Messee, Journal of	121	British Review, Faber's Strictures on	744
———, Letter of	843	Bunting, Mr., Speech of	400
Abolition of Slave Trade	28	Burnett, Bishop, Prayer of	419
Abraham, in what Sense Father of the Faithful	208	Calcutta, Bishop of	608, 835
Address of Parliament on the Barbadoes Insurrection	411	Calvinism	323
———, Bp. of St. David's, to Unitarians	519	Cambridge	60, 118, 187, 467, 606
——— of Committee for Relief of the Poor	547	Canada, Mission to	262
Advice to the Christian Observer	18	Cancer Institution	465
Ælia, Church of	519	Canning's Speech	411
Affliction, Benefits of	85	Canterbury, Archbishop of	479
African Institution	58	Carnal Life, its Effects	352
———, Address from	62	Castlereagh, Lord, Speech of	410
Agra, Mission at	21	Catholic Emancipation	479
Algiers, Expedition to	616	Celsus on Judaizing Christians	317
Allegory on Moderation	87	Ceylon, Idolatry encouraged there	26, 68
America, State of Slaves in	639	———, Mission thither	260, 865
———, Edition of Christian Observer	641	Chalmers, Remarks on the Review of his Address	157, 284
———, Political Events there	68, 833	Charlotte, Princess, Marriage of	131, 197, 269, 336
Andrews, Bishop, Account of	133	Charter of Society for Propagating the Gospel	201
Anecdotes of Bishop Latimer	709	Chichester, Dean of, on Baptism	606
Answers to Correspondents	132, 200, 270, 338, 414, 486, 554, 690, 762, 834	Chimney Sweepers	466
Antiquity, Respect for	420, 487, 555	China Mission	853
Apocalyptic Churches, Visit to	190	Christ, his Person and Character	12
Apostolic Preaching	311	———, his Message	80
Appendix to Jebb's Sermons	358, 419, 487, 555	———, his Genealogy	206
		———, his Love to Man	209
Bampton Lectures, Heber's	584	Christian Convention of great Powers	127
Bank, Payments of	338	Christian Knowledge, Society for promoting (see Society)	
Basle	577	——— Observer, Advice to	18
Baptismal Covenant	772	———, American Edition of	641
——— Regeneration	69, 161, 228, 213, 343, 433, 443, 572, 619, 635, 656, 621, 698, 708	——— Portrait	776
Baptist Missions in India	610	Christianity, Every-day	804
Barbadoes Insurrection	403, 478, 510	Church of England, Character of	358, 420
Barbary	337, 616	——— her Respect for the Fathers	358, 420, 487, 555
Baxter on Baptismal Regeneration	572	——— imputed Error of	443
Bedell, Bishop, Account of	271, 339, 415	——— Missionary Society (see Society)	
Bellamy's new Translation of the Bible	347	Churches, Protestant; their Respect for the Fathers	420, 487, 555
Bethel, Dean, on Regeneration	621	——— of Scotland and England compared	572
Bible, new Translation of	612	——— Want of	90
Bible Society (see Society)		Circumcision, its Analogy to Baptism	213
Bickersteth, Rev E., Report of his Visit to Africa	751	Clarke, Dr., his Commentary	779
Bishop of New York	671	Classical Discoveries	255, 328
Bled Noir	153	Cloyne, Bishop of	400
Bradford, Bishop, Tracts of	397	Coblentz	227
Bread of Life, its Nature	629	Cologne	226
Bristol, Earl, his Speech	760		
Christ. Observ. App.			

	Page		Page
Colossians, Gisborne's Sermons on	524	Fellowship, Christian	14
Comforter, Christian, Personality and Office of	584	Final Perseverance	321
Commandment, Second, omitted by Catholics	644	Fishermen fancifully paralleled with Preachers	1
Comment on Romans i. 7	204	———, just Points of Similitude with Preachers	703
Confessions of the Protestant Churches	491, 557	France 64, 127, 197, 266, 335, 618, 685, 761	
Consolations of Eternity	156	Game Laws	22
Copenhagen Church	644	Genealogy of Christ	206
Correspondents, Answers to (<i>see Answers to Correspondents</i>)		Gin-shops	95
Corrie on the Mission at Agra	121	Gloucester, Bishop of, his Speech	399
——— on the Hindoostanee Liturgy	331	———, his Charge	653, 772
———, his Sermon before Church Missionary Society	835	———, Duke of, his Marriage	480
Corruption of Human Nature	317	Gnostics, their Principles	146
Craniology	23	God is Light	80
Cross, New	150, 285	———, his Faithfulness and Justice	148
Crosse, Rev. J., Death of	485	Gospel, its difference from Law	357
Curse, Divine, its Nature	498	Grace, Divine	319
Cuvier, his Geological Theory	105	Grant, Charles, Speech of	401
		Green, William, Death of	688
		Greenland Mission	477
		Grenville, Lord, his Speech	197
Daubeny, Archdeacon, on Regeneration	623		
Dean, Forest of	195, 514	Hague	95
Death, Poem on	27	Hayti	833
——— of our Friends	85	Heart, Deceitfulness of	635
———, Antidote to the Fear of	355, 501	Heidelberg	437
———, Reflections on	144	Hindoo Reformer	682
——— of Reynolds	686	——— Superstitions	119, 836
——— of Green	688	Holy Alliance	127, 399, 685
——— of Edwards	131	——— Spirit, Necessity of his Influences	283
——— of Woodd	480	———, his Nature	584
——— of Crosse	485	Horsley's Controversy with Priestley	515
Defect in Preaching illustrated	1	Hottentot Missions	263, 857
Delft	93	Hydrophobia	394
Deluge	110	Hymns	27, 789
Demarara, Treatment of Slaves in	507		
Display, Evil of, in Christians	17	Java Mission	854
Dispositions required by the Gospel	88	Jaws repaired	60
Distress of the Lower Classes	547, 780	Idolatry encouraged at Ceylon	26, 68
———, Efforts for its Relief	761	Jebb's Appendix, Defence of	358
Duaterra, Conduct and Death of	844	———, Remarks on	419, 487, 555
		Jerram's Sermon on Liturgy	475
Ebionites	518	Jesuits banished from Russia	127
Ecclesiastical Preferments	132, 269, 486, 553, 881	Jews, History of	99
Eclectic Review, Strictures on	365, 433, 443, 628, 817, 818	———, their Attention to Scripture	334
Education in France	256	——— of the primitive Church	24
Edwards, Charles, Death of	131	India, Campaign in	552
Ephesus	190	——— Missions	610, 855
Episcopalians, their Difficulties in Scotland	712	Inquisition, Decree respecting	337
Epistle of St. John	12	Intelligence, Religious (<i>see Religious Intelligence</i>)	
Errata	486, 762	Intermediate State	763
Errors of professing Christians	76	Interpretation of Scripture, Rule of	422, 487, 561
Esquimaux Mission	546	John, St., Epistle of	12
Every-day Christianity	804	Journey to Switzerland through Hol-	
Exmouth, Lord, Success of	616	land, &c. 92, 153, 226, 366, 436, 511, 577, 636	
Extemporaneous Prayer, its Disadvantage	576	Ireland, State of	338, 415
		Juggernaut, Festival of	118
Faber on the British Review	744	Justice of God	148
Faith connected with Obedience	207, 324	Justification, its Meaning	303
Faithfulness of God	148	———, its Nature	322
Family Sermons	11, 80, 146, 209, 279, 352, 429, 497, 566, 628, 699, 775	Labrador Mission	546
		Labourers, Distress of	547

	Page		Page
Language, English	155, 217	Obedience connected with Faith	207, 324
Landicea	190	Obituary	131, 480, 686
Laumer, Anecdotes of	709	Origen, Misrepresentation of	517
Lavalette, Escape of	65, 127, 268	Owen, Mr., Speech of	401
Lavater	636	———, his History of the Bible	
Lauffenburgh	513	Society	717
Laurence, Dr., on Baptismal Regene-		Oxford Prizes	60
ration	619	——— Examinations	90
Law, its Difference from the Gospel	357		
——, its Nature	376, 497	Parliamentary Proceedings	128, 337, 479
——, its Authority	566	Patience, Poem on	27
——, its alleged Abrogation	706	Paul, Father	272
Lectures, Bampton	584	Pergamos	191
Letters of Martyn	21, 151	Persecutions of Protestants in France	65
Letter of Bishop Bedell	340		130, 336
List of New Publications (<i>see Publi-</i>		Perseverance	379
<i>cations</i>)		Persia, Opening there for Missions	260
Literary and Philosophical Intelligence	59,	Philadelphia, Church of	191
118, 187, 264, 327, 393, 465,		Pliny, his Desire for Christian Conso-	
535, 606, 665, 749, 819		lations	156
Liturgy, Style of Reading it	214	Pinckard on the West Indies	438, 507, 580
—— its Beauties	575	Pluralities	276
Love of Christ	209	Poaching	222
Luther, Extracts from	139	Poetry	27, 787, 789
		Pomona Britannica	394
Madras, Missions to	124, 259	Poor, Distresses of	547, 761, 782, 833
Malthus on Population	732, 790	Population, Principles of	732, 770
Manby, Captain, Inventions of	666	Prayer	287
Manna, Spiritual	628	——, its Spirit	216
Mant, Dr., Tracts of	69, 161, 228, 396, 570	Preaching, fanciful Style of	1
Manufacturers, Distress of	547	——, Evangelical	377, 383
Maps, Ordnance	394	—— intelligibly	220
Maron, M., Letter of	65	—— extempore	368
Marsden's Visit to New Zealand	844	Predestination	315
Martyn, Letter from	21, 151	Presbyterian Church	572
Magrug, Signification of the Term	279, 428	Priestley's Claims considered	515
Mary, Princess, her Marriage	480	Professing Christians, Errors of	17, 76
Massillon, Extract from	25	Pronunciation of English	155
Mayence	436	Property Tax	129, 197
Medical Discoveries	607	Protest of Spires	487, 561
Methodist Missions	260, 861	Protestant Churches, Foreign, defend-	
Mexican Traditions	111	ed	487, 555
Miller, Colonel, his Death	716	Protestant Society	65, 130
Ministers ordained while Unconverted	691	Proverbs, Reflections on	648
Missionary Register	121	Psalms, the Attention required by them	216
Moderation, an Allegory	87	Public Affairs, View of	64, 127, 197, 266,
Moral Precepts of the Gospel	83	335, 403, 478, 547, 616, 685, 761, 833	
Mortification, Necessity of	353	——, their Political and Mo-	
Motives, Worldly, their Influence de-		ral Aspect	292
precatd	634	—— Schools, a prevalent Practice	
Naaman, Text respecting him discussed	347	at them considered	780
Napaul	478, 552	Publications, List of New	120, 188, 257,
Nazarenes, their Opinions	516	329, 395, 467, 534, 609, 667, 750, 820	
Newspapers, Sunday, Evil of	288		
—— in America	394	Quakers	203
New Year's-Day, Poem on	787	——, Yearly Meeting of	540
New Zealand, Intelligence from	844		
Nimeguen	154	Regeneration	69, 161, 213, 228, 305, 365, *
Nismes, Persecutions at	65, 130, 336	396, 433, 443, 570, 619, 635,	
Nonconformists, their Grounds of Dis-		656, 698, 699, 708, 772	
sent	443	—— discriminated from Sanc-	
——, their Opinions on Re-		tification	304
generation	572	Registry of Slaves	28, 403
Norwich, Bishop of, his Speech	401	——, Lord Grenville's	
Noses repaired	60	Speech on	197
Novels, Observations on	784, 804		

- | | Page | | Page |
|---|--|--|---------------|
| Religious Intelligence | 61, 121, 190, 258, 330, 396, 469, 536, 610, 668, 751, 821, 835 | Society, Bible, for Nova Scotia | 474 |
| Resurrection of Christ | 144 | Osnaburg | 670 |
| Review, Eclectic, Strictures on | 365, 433, 443, 638, 817, 818 | Philadelphia | 473 |
| , British, of Mr. Faber's Work | 744 | Prussia | 469 |
| Reynolds, Richard, Death of | 686 | Russia | 192, 472 |
| Riots | 414, 833 | Saxony | 471 |
| Rotterdam | 94 | Sierra Leone | 686 |
| Russian Emperor's Decree respecting Bible Society | 540 | Strasburgh | 473 |
| Sabbath, Hymn on | 789 | Suffolk | 760 |
| Sacraments, Definition of | 229 | Sweden | 191, 193, 472 |
| , Bishop Bedell on | 388 | Switzerland | 470 |
| Saints, Meaning of the Word | 208 | Thuringia | 471 |
| Sanctification, Scripture Doctrine of | 296, 370 | Virginia | 474 |
| discriminated from Re- | | Württemberg | 470 |
| generation | 304 | Naval and Military | 193 |
| Sardis | 191 | , Church Missionary | 121, 258, 330 |
| Saul, Text respecting | 76 | Report of | 751, 824, 835 |
| Schaffhausen | 512, 638 | for promoting Christian Know- | |
| Schools in India | 613 | ledge, its Tracts on Regeneration | 69, 247, 396 |
| , Gaelic | 830 | , its Report | 674 |
| , Public | 780 | for Servants | 61 |
| Scotland, Church of | 572, 712 | for Female Servants | 62, 860 |
| Scott on Regeneration | 161, 228, 621 | for National Education | 261 |
| on Eclectic Review | 638, 817 | for promoting Christianity | |
| Sepulchre, Holy, Visit to | 141 | among the Jews | 689, 832 |
| Sermon, fanciful | 1 | Missionary, Edinburgh | 261 |
| , Marsh's | 332 | , (London) | 853 |
| , Corrie's | 335 | , Methodist | 260, 361 |
| , Jerram's | 475 | Prudent Man's Friend | 61 |
| , Wilson's | 681 | for Relief of the Poor | 261 |
| Sermons, Family (<i>see Family Sermons</i>) | | Religious, Plan of | 217 |
| Servants, Society for | 61 | Strangers' Friend | 321 |
| Sharpe on Baptismal Regeneration | 619 | Prayer-book and Homily, | |
| Shore, C., Speech of | 400 | Meeting of | 474 |
| Sierra Leone | 121, 755 | , Pro- | |
| Sin, Original and General | 146, 317 | ceedings of | 331 |
| , dreadful Effects of | 500 | for Support of Gaelic Schools | 831 |
| Slavery in America | 639 | Sunday Schools | 332 |
| Slaves, Registry of | 23, 197, 403 | Islands, Mission | 853 |
| , Treatment of | 438, 479, 507, 580 | Socinian Controversy | 515 |
| Smyrna | 190 | Spain, Slave Trade of | 59 |
| Society, Bible, Annual Meeting of | 398 | Speech of Abbot, Mr. Justice | 414 |
| , Correspondence of | 677 | Bristol, Earl of | 760 |
| , British Critic on | 225 | Bunting, Rev. | 400 |
| , History of | 717 | Canning, Rt. Honourable G. | 411 |
| , Report of | 469, 536 | Castlereagh, Lord | 410 |
| , for Amboyna | 686 | Cloyne, Bishop of | 400 |
| , America | 473, 668 | Gloucester, Bishop of | 399 |
| , Berg | 469 | Grant, Charles, Esq. | 401 |
| , Bombay | 321 | Grenville, Lord | 197 |
| , Brunswick | 470 | Norwich, Bishop of | 401 |
| , Calcutta | 193, 679 | Owen, Rev. J. | ib. |
| , Carolina, South | 539 | Prince Regent | 476 |
| , Colombo | 537 | Shore, Hon. C. | 400 |
| , Denmark | 193, 471 | Teignmouth, Lord | 399, 401 |
| , Dorpat | 679 | Thornton, J., Esq. | 400 |
| , Hanover | 470 | Thorpe, Dr. | ib. |
| , Holland | 469 | Vansittart, Rt. Hon. N. | 399, 401 |
| , Iceland | 471 | Wilberforce, W., Esq. | 413 |
| , India | 536 | Spirit of Christ | 429 |
| , Ireland | 538 | Holy, Necessity of his Influence | 283 |
| , Massachusetts | 474, 539 | , his Nature | 584 |
| , Mauritius | 537 | Spirits, ardent, Evils arising from Use of | 95 |
| , Moscow | 539, 677 | Spitalfields, Misery there | 761 |
| | | Spring, Poem on | 27 |
| | | Stephen, James, Esq. | 59 |
| | | St. Paul | 437 |

INDEX.

887

	Page		Page
Sunday Newspapers	288	Utrecht	153
Schools	332	Waterloo, Battle of	715
Swift's advice to a Young Clergyman	220	Wellington, Duke of, his Letter	65
Syrian Church, Defence of	823	, his Return	480
Teignmouth, Lord, Speech of	399, 401	, Particulars re-	
Thornton, Mr.	ib.	specting him	716
Thorpe, Dr.	ib.	West Indies, Abuses there	36
Thyatira	191	Causes of Insurrection	
Tranquebar, Mission at	254	there	403
Translation of the Bible	346	Pinckard's Notes on	438,
Translations of the Scriptures into Fo-		507, 580	
reign Tongues	612	Missions there	479, 541, 865
Travancore, Missions at	124	Weyland on Population	732 793
Treaty, Christian	127	Whitby on Baptism	373
Trinidad, Slave Trade at	29	Whole Duty of Man	223, 433, 643
Tweddell, Remains of	114	Wilberforce, Speech of	413
Vaccination	534, 666	Woodd, Rev. T., Death of	483
Vansittart, Speech of	399, 401	World, Scripture Meaning of the Term	324
Version of the Bible	346	779, 812	
Unitarianism considered	515	Worldly Motives, Influence of	634
United Brethren's Missions 262, 263, 477,		Wurtemburgh, Death of King of	761
541, 871			
United States	68, 639, 833	Yates, Remarks on his View of the	
Universities, Religious System of	89	State of the Church	90
Usher, Archbishop	278	Zurich	636

INDEX TO THE REVIEWS.

	Page		Page
ADAMS's History of the Jews	99	Gloucester, Bishop of, his Charge	658
Apostolical Preaching considered, Sum-		Heber's Bampton Lectures	585
ner's	311	Jesse's Sermons	388
Baptismal Controversy, Tracts on 162, 228,		Jews, Adams's History of	99
251, 443		Mant on Baptismal Regeneration 162, 228	
Bampton Lectures, Heber's	584	Owen's History of the Bible Society	717
Belsham's Calm Inquiry	515	Principles of Population, Weyland's	732,
Claims of Priestley	ib.	790	
Bible Society, Owen's History of	717	Regeneration, Tracts on 162, 228, 251, 443	
Biddulph on Baptismal Regeneration 162,		Registry of Slaves, Reasons for	28
228		Sancho, or the Proverbialist	645
Bugg on the same	251	Sanctification, Fraser on	296, 370
Charge of Bishop of Gloucester	653	Sermons, Gisborne's	525
Cuvier's Theory of the Earth	105	Jesse's	388
David's, St., Bishop of, Address to Uni-		Scott on Baptismal Regeneration 162, 228	
tarians	515	Summers Apostolical Preaching consi-	
Eclectic Review on Baptismal Regene-		dered	311
ration	443, 817	Unitarian Controversy	515
Elgin, Lord, on the Edinburgh Review 114		Weyland on the Principles of Popula-	
Every-day Christianity	804	tion	732, 790
Fraser on Sanctification	296, 370		
Gisborne's Exposition of Epistle to Co-			
lossians	525		

INDEX TO THE PRINCIPAL NAMES.

	Page		Page		Page
ABBOT	414	Clarkson	29	Hogan	759
Abdool Messee	121, 843	Clough	863	Hughes	722
	332, 843	Cloyne, Bishop of	400	Huggins	39
Adams	99	Coke	861	Humphreys	201
Alers	722	Collins	413	Hunt	114 834
Amsterdam	441	Corrie	121, 330, 331, 835	Hutchinson	65, 127, 266
Andrews	133	Cowie	722		335
Angouleme, Duke of	67, 95	Cranmer	181, 359, 561		
		Crosse	485	Jebb	358, 419, 488, 555
Bagster	255	Cuvier	105	Jenyns	443, 509
Baskett	643			Jerram	475
Basnage	100	Daubeny	620	Jesse	388
Bedell, Bp.	271, 339	Davies	842	Jewell	232, 562
	415	David's, St., Bishop of	515	John	259, 677
Bellamy	347	Davy	666	Jowett	121, 841
Belsham	515	D'Oyley	26		
Berkin	195	Duaterra	846	Katagerry	871
Betheli	621	Du Bois	38, 822	Keith	203
Bernher	710			Kerr	105, 823
Beveridge	604	Edwards	131, 675	Kolhoff	676
Bickersteth	121, 751, 841	Elgin, Earl of	114		
		Exmouth	615	Lagarde	67
Biddulph	162, 228, 365			Latimer	710
	438, 443, 619	Faber	744	Latrobe	873
Blackstone	289	Fleury	100	Lavalette	65, 127
Boyle	562	Fraser	296, 370	Lavater	636
Boudinot	668			Lawrence	619, 636
Bradford	74, 397	Galitzin	192, 725	Lee	842
Bristol, Earl of	766	Gisborne	524	Lindsay	190
Brougham	38	Gloucester, Bp. of	653, 772	Losh	116
Bruce	65, 127, 266, 335			Luther	139
Bryce	609	Gordon	37	Lynch	260
Buchanan	104, 823	Grant	401		
Bugg	251, 365, 443, 619	Green	90, 688	Macarthy	680, 759
Bunting	400	Gregoire	104	Macaulay	759, 823
Buonaparte	25, 715	Grenville	197, 409	Macknight	170
		Grotius	517	Madison	68
Caemmerer	259, 675			Middleton	835
Canning	411	Hale	641	Majo	328
Carelesse	711	Hall, Bishop	213, 604	Malthus	732, 790
Carlyle	115	Hall, Rev. R.	577	Manby	328, 666
Carpue	60	Hamilton	36	Mant	69, 161, 228, 365, 396, 433, 446, 570, 620, 636
Castlereagh	410	Harrison	64, 262		
Cathcart	725	Heber	584	Maron	65
Charles	721	Henderson	679	Marsden	260, 844
Chalmers	157, 284, 572	Herschel	119	Marsh	333
Charlotte, Princess	269, 337	Hobart	671	Martyn	21, 151, 842
		Hodge	54	Massillon	25
Chrysostom	170	Hopkins	562, 625	Miller	716
Claggitt	604	Horseley	515	Milner	844
Clarke	116, 604, 779	Horst	676	Mills	722

INDEX.

839

	Page		Page		Page
Morrison .	853	Procter .	514	Thornton, Henry	334, 651
More, Mrs.	786, 815			———, John	400
Munro .	824	Ramohun Roy	683	Thorpe .	ib.
		Reynolds .	687	Tillotson .	563
Naaman .	347	Ridley .	712	Tweddell	114
Neal .	138	Romilly .	336	Twisleton	841, 864
Nebriidius	228	Ryder .	653		
Nelson .	217			Vansittart .	399
Norwich .	401	Saul .	76	Venn .	224
Nylander .	842	Scott 162, 228, 366, 433,		Von Ess .	679
		443, 619, 638, 817		Usher .	562
Origen .	517	Sharp .	563		
Owen	400, 717	Sharpe	651, 722	Walmsley .	126
		Shore .	400	Ward .	342
Packington .	435	Smith .	115	Warburton .	602
Pæzold .	676	Somerville	160	Waterland	183
Paterson 192, 676, 724		Squance .	261	Watkins .	62
Paul, Father	272	Stebbing	604	Watson	105, 834
Pearson .	602	Steinkopff .	722	Wellington 65, 480, 716	
Philpot .	562	Stephen .	59	Weyland	732, 790
Pinckard 438, 507, 580		Strafford, Earl of	340	Whitby	373, 635
Pinkerton 192, 260, 677,		Sumner .	327	Wilberforce	403, 722
	724	Supper .	854	Wilson 65, 127, 266,	
Pitt .	725	Swift .	220		335, 681
Platt .	834			Woodd .	480
Pliny .	156	Teignmouth	399, 401		
Pohle .	676	Thomason .	124	Yates .	90
Prideaux .	100	Thompson 124, 259, 825		Young, Sir W. .	39
Priestley .	515	Thornton .	115		

INDEX TO THE TEXTS

ILLUSTRATED OR REFERRED TO.

	Page		Page		Page
Genesis xxxi. 48—50		John iii. 5	170, 699	Romans viii. 13	352
	279, 428	vi. 35 .	628	viii. 14—25	370
xl. 23	635	vii. 19	566	xi. 25—27	681
Ruth iv. 9—11	633	xii. 42, 43	286	xii. 2 .	171
1 Samuel viii. 11 }	76	xvi. 7 .	584	2 Cor. iv. 16	170, 375
xix. 10 }		Acts ii. 37 .	285	v. 14 .	209
2 Samuel xxiv 10 }	285	viii. 14—16	698	v. 21 .	139
xii. }		ix. 6 .	285	Galatians iii. 10	497
Psalms xix. .	27	x. 41	633	iv. 19, 20	173
cxvi. 10	139	Romans i. 1—7	205	Ephes. ii. 4, 5	279
Isaiah viii. 12 .	633	ii. 8 .	307	iv. 22—24	171
xliv. 20	835	v. 14	ib.	v. 25—27	169
Jeremiah xxxii. 10	633	vi. 4—11	172	Coloss. ii. 12, 13	169
Matthew xviii. 16	633	vi. 5 .	310	iii. 1—17	629
xxiii. 37	140	vii. 4	306	iii. 10	171
xxviii. 6	141	vii. 18 .	140	1 Thess. i. 8, 9	140
Mark i. 17	1, 702	viii. 1—4	376	ii. 10	633
Luke xvi. 19—31	763	viii. 9 .	429	2 Timothy i. 10	311

2 Timothy i. 13	Page 475	Hebrews vi. 19	Page 225	1 Peter v. 7	Page 139
ii. 2	633	xii. 1	279, 564, 633	1 John i. 1—4	11
Titus ii. 11	139	James i. 18	139	i. 5—7	80
iii. 4	169	1 Peter v. 1	633	i. 8—10	146
Hebrews ii. 14	501			Revel. xxii. 18, 19	151

INDEX TO THE SIGNATURES

USED BY THE WRITERS IN THE FIFTEENTH VOLUME OF THE CHRISTIAN OBSERVER.

A	Page 772	G.	Page 577	R.	Page 27
Albius	563	G. B.	572	R. P.	640
Amicus	365	G. C. G.	146, 435	R. P. B.	151
Anglus	76	Hypodidascalus	781	R. W. D	224, 644, 789
Artium Magister	429	John Scott	435, 628, 639	S.	1, 204
Australis	296	Juvenis	635	S. S.	806
Baccalaureus	279, 818	Κρηττων	156, 217	Scotchwoman	715
Benevolus	708	Laicus	22, 199	Simon Simple	780
Candidus	787	Lay Member of the		T.	346, 708, 644
C. C.	90	Church of Scot-		Talmidon	80
C. D.	220	land	161	T. A. M.	285
Chas. F. Steinkopff	645	L. M.	223	T. C. L. E. S.	21
Church-of-England		L. N.	226	T. C.	710
Divine	20	M.	204, 507	Theognis	357
Clericus	26	N. B.	566	Theophilus	635
——— Damnoni-		Oxoniensis	92	T. P.	157
ensis	29	P.	698	T. S.	287, 366, 706
C. O. G.	46, 226	Παμφιλος	572	T. Scott	818
David Hale	642	Φιλοπατερων	636	T. Y. S.	28
Dum spiro, spero	780	P. W. Procter	514	Viridis Ager	787
Eudæmon	213			Vorax	634
F.	27, 775			Wolf in Sheep's	
				Clothing	25
				W. W. N. W.	357

END OF THE FIFTEENTH VOLUME.

9
1
0
6
1

7
0
1
9

4
5
5
0

4
0
5
1

0
7
5
7
5
3
3

7
4

5
7